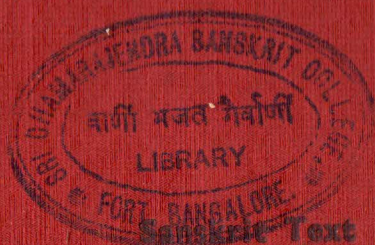


L  
1910

VEDANTA DESIKA'S  
MIDOPANISHAD  
TATPARYA RATNAVALI and SARA



M-155  
8664

WITH  
English Version

BY

SEI R. RANGACHARI, M.A.

*Retired Deputy Finance Secretary,  
Madras and Administrative Offices, Neyveli Lignite Corporation*

FOREWORD BY

K. V. SOUNDARARAJAN

*Superintending Archeologist, Govt. of India.*

1974

PUBLISHED BY

VEDANTA DESIKA RESEARCH SOCIETY

20, BURKIT ROAD, MADRAS-17.



NAMMALVAR  
Varadarajaperumal Temple, Pondicherry.

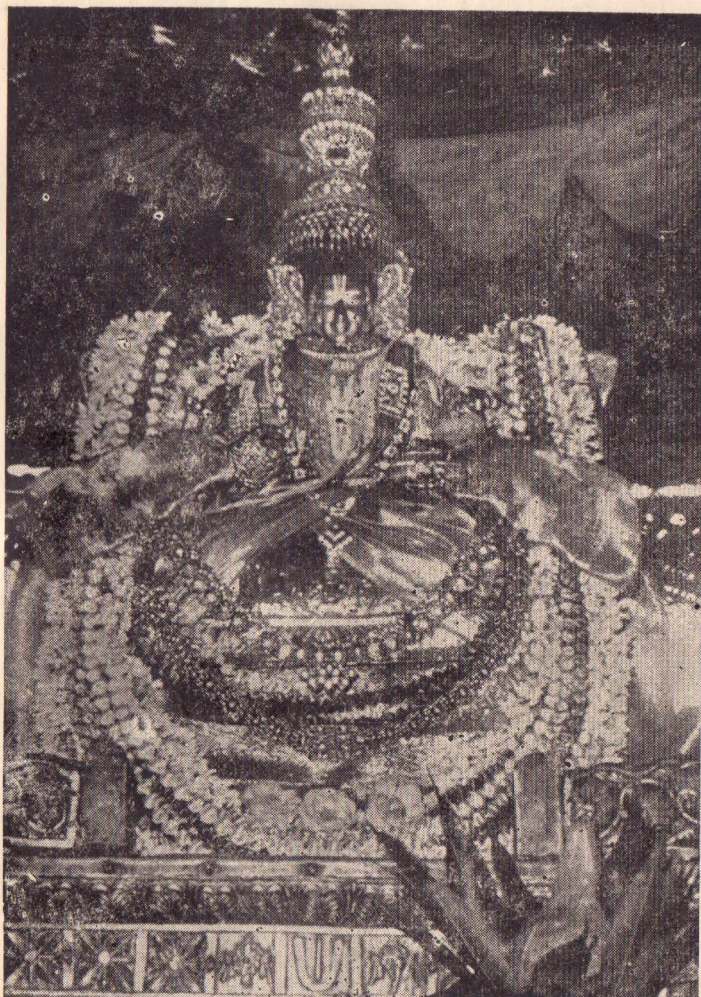


*Courtesy of :* Institut Francais D'Indologie, Pondicherry.





श्रीः



SRI VEDANTADESIKA—WITH VAJRANGI  
TIRUVAHINDRAPURAM

500 Copies.

Copyright Reserved by the Publisher.

1974

Library Edition Rs. 20

*Copies can be had of:*

**Vedanta Desika Research Society**

20, Burkit Road,

Madras-17.

**PRINTED AT**

**APPASAWMY ACHAGAM,**

16, Prasanna Vinayagar Koil Street,

Mylapore, Madras-4.



## CONTENTS

	Page
1. Foreword—Sri K. V. Soundararajan	i
2. Publisher's Preface	xii
3. Introduction—Sri R. Rangachari	xiv
4. Dramidopanishad Tatparya Ratnavali Sanskrit Text and English Version	1
5. Dramidopanishad Sara Sanskrit Text and English Version	109
6. Appendix—'Bridal Mysticism' —Prof. P. N. Srinivasachari	129

श्रीमद्वेदान्तदेशिक—

कृता—द्रमिडोपनिषत्तात्पर्यरत्नावलि :

कृत : — द्रमिडोपनिषत्सार :

(Special Edition)

DEDICATED

To

Mahamahopadyaya

ThiruvahIndrapuram

Chetlur Narasimhacharlar Swami

Great Authority on Desika and Alvars



## FOREWORD

Vedanta Desika was a rare scholar among the saintly leaders of southern Vaishnavism. His works as much reflect rhetorical and prosodic vogues of his time as the philosophic and ritual propensities. He revelled in approaching religious poetry from unusual angles. In one such rare exercise, he chose to dwell on the religious contribution of the one and only Satakopa, more endearingly known as Nammalvar (our own Saviour) called Tiruvoimozhi by the Tamil Vaishnavites. He selected Sanskrit as the vehicle of expression for this purpose, apparently with certain valid reasons which we might only guess from the ardour of the exposition and pattern of his composition. In the religious world of his times in India, if we excluded Vaishnavites, the rest, by and large, absorbed ideas and concepts better in Sanskrit than in the vernacular. That language had already established itself as the court language right across the country, and with a rich legacy. He wanted the non-Tamil knowing scholarly multitude to realise what they were indeed missing in the Tamil 'Tiruvoimozhi' of Maran Satakopan. He expected to convey to the brother savants of Tamil Saivism what a mine of Upanishadic lore, in the sweetest Tamil ever drafted by a devotee, that Tiruvoimozhi possessed, meriting the name of Dramidopanishad. He was impelled by the feeling that compact and direct treatment of this lore had not so far been made by anyone for the edification

of the religious, and perhaps he was convinced, as he declared in the very second and third verses, that there was a clear appropriateness in his having accomplished this task of collecting the gems of divine attributes from Satakopa—Upanishadic ocean (in the manner of churning of the ocean to get ambrosia), alike by divine ordinance as by the fact that Satakopa himself wanted '*Desikas*' to be the messengers between him and God – in the Bhakti - Sringara equation. And finally Tamil as a language was capable of being used by all - and hence Satakopa chose it - and what he conveyed in his *magnum opus* was fit to be rendered into Sanskrit for the simple purpose at least of yielding the primary place only to Tamil.

Starting his opening gambit, thus, in the initial verses of the 1st decad, he goes on to dissect and analyse the inevitably symbolic import of the numerology of the Tamil original, in becoming the aggregate of the essential structural part of the four Vedas of which it was the very cream in terms of the total verses, namely, 1102 verses, having 21, 1000,\* 100, and 1 (8 parts) constituents, respectively standing for the number of Rk, Sama and Yajus and Atharva *sakhas* or branches. This is a kind of pattern that Desika perceives by his sheer intellectual precocity, though he calls Nammalvar a yogi, in the process. He proceeds, then, to state Satakopa's doctrine in the briefest manner (which even Ramanuja, Desika's

---

\* Conventional round figure (thousand.)



illustrious predecessor-acharya himself had not done, of his own doctrine) namely, that the Lord Srinivasa is the means and end of all attainment! He explains the ten elements of this status of Sripati - namely, (1) fitness to be served, (2) fitness to be enjoyed, (3) beauty of form, (4) extremely pleasant experience, (5) end as well as cause role, (6) accessibility, (7) pain-killer, (8) hope-fulfiller, (9) unqualified friendship to all and (10) self-appointed guide for release. Desika crowns this summation of anticipatory Visishtadvaita by the statement that God's qualities are numberless, but Satakopa, without the defect of reiteration, had packed Vishnu's innumerable qualities into his mere decads and centuries of Tiruvoimozhi, and thus achieved unblemished success.

He concludes this prologue with the claim that he (Desika) had composed this garland of the noble qualities of God enumerated by Satakopa, voluntarily, in much the same manner Krishna became, of himself, the Charioteer of Arjuna, to expound the Gita whose behest was fearlessness in God's service. There is a diffusion of almost a vigorous self-expression in these sentiments of Desika which make us feel that he might have penned this composition, as a shattering reply to the scoffers around him in his community who found him such an ardent votary of Satakopa's Tamil hymnals.

He starts the main theme, in its first decad, with a royal sweep of words, affirming the universally

operative power of the Lord, by two concepts, (a) of His being the indweller of Siva and Brahma and (b) of His being the *cause* of the views alike of the devotee as of the sceptic; and that Satakopa, envisioning such a Lord in his Yogic ken, surrendered his inner being to Him, in his Tiruvoimozhi. These two sentiments, along with other such reiterations by Satakopa in his further decads, bring a parallel between him and Desika who *also* had kept a refreshing freshness of view and lack of bias towards - Saivism - two features which distinguished other sectarians of his times from him, and led to his finding discerning admirers in Saiva and Advaita camp like Appayya Dikshita. In giving a summation of each decad in a single verse and adding a summary of each hundred by a verse, and writing a separate compression of his whole work by another *mini-Tiruvoimozhi* essence, called Dramidopanishad Sara, Desika amply illustrates his concentration on the detail, and tenacious adherence to the fundamental tenets of Sri Vaishnavite credo (Nammalvar-brand): and the extrovert that he was, freely gifted it to posterity unstintedly.

A duty was cast upon me, without considering my worthiness to it, for writing a special foreword to an unusual rendering of this unusual work by Sri Rangachari - an English rendering, essentially in blank verse, of this brilliant Sanskrit poetry, itself the most pithy condensation known of the most sacred lore of the Tamils - the Tiruvoimozhi of Satakopa of Kuruhur. Conveying into Sanskrit, in an analytical *cum* synthetic patternisation typical of



his times, what Satakopa poured out in mellifluous Tamil several centuries earlier, would have been a task fit only for a prodigy and a *muni* like Desika. To render it again into a mundane language like English would have required alike sturdy courage, inspiration and an indifference to the vehicle of expression in the service of God. It is a moot question if Indian spiritual thoughts, when rendered in English, could convey truly the ineffable religious fervour of the Indian tongue or breathe that natural fragrance of its God - lore. But, in the words of Desika himself, – ‘*Pasyan Yogi param that pada-kamalanata vanvasat atmachittam*’ the present book is, as it were, a dedication of the surcharged mind, to the *Bhogyabhava* of the Lord that might not brook language differences.

Notwithstanding this, in the world that we live in (for the same reason that impelled Desika to garnish the Tamil Tiruvoimozhi nectar with a Sanskrit versification), it would be considered as an appropriate service to carry the message of this ‘doubly - blessed’ Tamil Upanishad into the world of English-speaking scholars and votaries—not to mention such unfortunate men in India—who are not a few—for whom a message to be truly intelligible should be rendered in English first, rather than in their own mother-tongue. Thus, we are bound to admire and respect the *elan* that was at the root of this vigorous English versification of Desika’s *kavya*. The Tamil original is such an *extempore* recitation that it does require a guide

of the calibre of Desika to expound its natural graces in Sanskrit. And Desika's Sanskrit works are of such compactness and display such an acumen that they are apt to become favoured themes for translation into English which has such vocabularial richness. The publication, thus, is liable to receive the plaudits, as having been the *first* English version of the Tiruvoimozhi lore; and it is a futuristic thought that it might fill a need as well.

The limitations of the scope of the English versification would not admit of any unscheduled departures from the original and one is bound to state that it is indeed fair to the original, and fair to the illustrious Sanskrit rendering of it, and that the English version clings sweetly close to the traditional phraseology, and also redeems the work from being loaded with jargon and *tattvarthas*. Its directness in some places is striking, and sounds almost like an original (and was, no doubt, penned in an inspired moment) caught by the magnificent simplicity of the original epigrams (cf. sloka 88 of Century VII - Decad 8). I would take the privilege of quoting it in full here, because even in the original it was a purple patch :-

“The Lord in whom abides His consort *Sri*,  
 who can fathom His glory, multi - faced, and  
marvellous ?  
 He is the Director of the Elements and the Sun and  
Moon, beside ;  
 Nay, He is all things that last, aeon after aeon !

In Him is contained all things, sentient and insentient ;  
All things obey Him, in inexorable law ;  
Pride and egoism - the root of our pain - they come from Him too ;  
His nature is inscrutable ; Has He a Form or no ?  
you can have it either way - as the *Vedas* declared of yore !  
What does all this matter ? - He fails not to do good to His devotees, in diverse ways !  
—Saith *Satakopa*.”

It is interesting that Desika refers in the Dramidopanishad Sara and his Tatparya Ratnavali to the Tiruvoimozhi variously, as 'Dramidopanishad', as 'Samhita', and especially as 'Dramida-Nigama'. It only shows in what indubitably profound respect, the contemporary Vaishnava elite should have held Satakopa's works, and how the work contained the fertile seeds of spiritual fellowship - among all Hindus alike-whether Vaishnava or Saiva. There are certain aspects of the work of Desika that require some explanation, owing to their not reflecting the religious vogue of *his* times. This is indeed natural and appropriate, as he was only presenting the thoughts of Satakopa's Tiruvoimozhi, without ornamenting it in anyway, and thereby violating the histriographic value of the concepts. One should realise that there was a gap of as much as five long centuries between the times of Satakopa and Desika. Much water had flown down Tamraparni and Kaveri since then, and it

would have ill-suited Desika's genius and objectivity to have edited Satakopa's concepts and narrative. The times of Desika had seen the consolidation, in their fullness, of the ritual and canonical formulations of Vaishnavism, whereas the age of Satakopa was on the threshold of an era when Vedic ideas yet prevailed and rituals, in temples particularly, had not become compulsory, complex or formal. Thus, while rendering Satakopa's several references to the easy accessibility and mode of worship of Vishnu, as in Century I - Decad 6, he presents the idea without any reaction. In fact, he strives to emphasise the points with an easy familiarity.

अक्रीतैरर्च्यभावात् अनियत विविधाभ्यर्चनात् अल्पतुष्टे :

This is not only the most faithful rendering of the ritual situation, as it existed in Satakopa's age, but also the display of the most characteristic talent of Desika to compare and contrast his age and the earlier by the very choice of the negatives अक्रीतैः and अनियत. The latter—day temple worship or divine worship, even at a personal level, involved materials which have to be क्रीत and the rituals have to be नियत and अविविध. It thus redounds to the credit of Desika to have assessed the realistic situation without any recourse to subtlety of expression, as was the hall-mark of his age, generally. At the same time, by this equally penetrative analytical talent, he is able to highlight the other evolving facets of spiritual, philosophical



and credal manifestation of the Vaishnava faith in the age of Satakopa, as pointed out by that savant himself in the Tiruvoimozhi. We have the example of sloka 29 - summarising Century II - Decad 7, where the Kesavadi names with the inherent features of each is mentioned. The 12 and 24 and 36 names of Vishnu have been adumbrated with certain iconographic and ritual speciality by the 9th century A.D. Thus, the type of mention that Satakopa makes of Kesava, Madhava, etc., is of the *Smṛiti* tradition of the 12 forms of Vishnu, and not the *Āgamic* tradition, as was following the Agnipurana, etc., of the 12, 24 and 36 forms. We find that this latter situation is reached by the time of Kulasekhara, another Vaishnava Alvar who, in his Mukundamala, starts a significant and summarised series of traditional Vishnu names starting from Kesava and ending with Adhokshaja, which is reflecting the Agnipurana series (*Jihve kirtaya kesavam...namadhokshajam*).

Again, when in the third decad of the 6th century, Satakopa is talking of unity in diversity of God, His being the container and the contained, his universality and his omnipresence, Desika renders justice to these straggling thoughts of Alvar in verse after verse, by a tidy single verse, as only he could, and highlights the real import of each of the verses of the decad without committing the error of literal translation. One example of this in this decad would suffice. The 7th verse talks of God being of pure, effulgent body (*Parancudarudambai*) and of body steeped in impurity (*Alukkupaditta-*

*udambai*). Desika's compression of these key words in this verse is by the terms दिव्यादिव्याङ्ग वत्वात्. The term *adivyaṅga* for *Alukkupaditta udambai* is most striking, as it is to God's immanence *both in the mundane world as much as in the celestial world* that it clearly implies, following strictly the original Tamil word suggesting the world full of *karma-mala*. In a similar sweep of expression in the 9th decad of the same century, he integrates the five-fold form of Vishnu manifestations as patternised by the Puranas namely the Para, Vyuha, Vibhava, Archa and Antaryami, by the terms, परत्वाद्यभिमत - दशया - पञ्चधावस्थितत्वात्. Satakopa's corresponding verse—the 5th of this decad—mentions Vishnu's abode in heaven, on the hill, on the sea, on the earth, and indwelling in all the above, and this certainly does not express directly the Para-Vyuha terminology. It is only Desika that could comprehend this in the verse, especially the significance of the hill as the vyuha concept of Tirupati, the sea (for the *vibhava avataras*, starting with Matsya form) particularly. The *Archa* concept had certainly not been fully expanded in *Agamic* pattern by the time of Nammalvar, but the concept of icon worship in various forms had already become very extensive. The English translation, here, be it noted, carefully maintains the strict order of the five-fold manifestation referred to here, putting *archa* penultimate, unlike the existing Tamil translation of Dramidopaniśad-Tatparya Ratnavali, which sticks to the traditional order, putting *archa last*.

The work, which is now being published, will surely, may it be expected, expand the sphere of the Satakopa school of Vaishnavism-which is pristine, and unadulterated and had already been scintillating, all the more, thanks to the craftsmanship of Swami Desika bestowed on it. It has the chance of becoming in the hands of a worthy modern Hindu devotee, a handy primer of the early Vaishnavism of Tamil Nadu, which was the fountain head at which such saints as Yatiraja (Ramanuja) and Vedantacharya (Venkatanatha) drank deep, and were thus freed from the defects of being mere sectarian intellectuals, and were to become *Yugapurhushas*, who could strike a chord of spiritual and poetic integrity in any Bhakta's heart, and mingle him in the lofty company of mystics and seers, of Hinduism.

I consider it, therefore, as an act of piety to be associated with this venture-may it be blessed !

K. V. SOUNDARARAJAN

## PUBLISHER'S PREFACE

Our Research Society was formed Six years ago to publish the 120 and odd works of SRI DESIKA with a critical Introduction in English, besides the original text and English version by competent scholars.

Our First publication was SUBHASHITHANIVI which was well received by accredited Scholars all over India. Our Next publication in this Series was HAMSA SANDESA to which a galaxy of scholars had contributed. It was a Text book for the M. A. Class of the Madras University. Both the Professors and Students have been satisfied with the Book, as it is a Delight to the Scholar—and a very helpful Book to the Students.

We published also two Booklets—DESIKA'S THANIAN and DESIKA NOOTRANTADI in TAMIL with commentary, and English version for the latter. These two books also have been well appreciated.

Encouraged by the good reception for our Books, we are now issuing DRAMIDOPANISHAD TATPARYA RATNAVALI and SARA with Sanskrit text and English Version. This book is a brilliant condensation of NAMMALVAR'S THIRU-VOIMOZHI by Sri Desika for the use of the Sanskritists. The English version will make it useful



also to the English Scholars all over the world. We have appended Prof. P. N. SRINIVASA-CHARI'S Article on Bridal Mysticism.

We could not have published this Book but for SRI NADATHOOR DESIKACHARI helping us with the NAGARI TEXT and his own Tamil rendering of it. At our request, SRI R. RANGACHARI, who is a deep scholar in Tamil and English and all Desika literature has rendered an English version. SRI K. V. SOUNDARARAJAN has written an appreciative FOREWORD to this Book. We hope and expect that this book which is little known even to Desika Bhaktas will reach World - wide Readers.

Our next Book will be ISAVASYA UPANISHAD as Interpreted by Desika (Sanskrit) with an English Introduction, and Translation by two great and well - known scholars — PANDITHA RAJA D. T. THATHACHARIYAR M. O. L. and Dr. K. C. VARADACHARI.

We hope to publish in rapid succession, three more books of Sri Desika - (1) 25 STOTRAS, (2) PARAMATHA BHANGA and (3) SANKALPA SURYODAYA.

December

1973

}

V. SRINIVASA RAGHAVAN,  
Honorary Secretary.

# INTRODUCTION

(R. RANGACHARI)

## I. SACRED COLLECT

Faith begins, where reason halts. It is not through debate that the Supreme is to be known. This has to be experienced. All those who have had this experience belong to a single spiritual fraternity. These are the saints, for whom there is joy in living, loving and serving. They appear in the world from time to time, and through inner strength-intuitive perception, - apprehend the truth and live in it. They would lead us from untruth to truth, from darkness to light and from death to immortality. Their voice is living scripture. Its other name is boundless compassion.

*Narada* may be said to be the first of saints and devotees, who, by precept and example, show that knowledge is *not* Wisdom, which begins only when one surrenders oneself in loving homage to the glorious *Fount of All Wisdom*.

The supreme exemplars of the path of Devotion to the Lord, in historical times, were the *Alvars* (Vaishnavite saints) and the *Nayanmars* (Saivaite saints), who appeared in South India. They sang in the great language of the people (*Tamil*) and spread light and joy all around. The first three *Alvars*, who appeared almost together, were, *Poigai*

*Alvar*, *Bhuta-Alvar* and *Perialvar*. These names only exemplify their nature-like a reservoir of limpid water (the source of life), in identity with all beings, - and “possessed” by the love of the Lord. Their original names are not known, and there is no other authentic biographical detail either. Scholars are inclined to fix the period of their mission as about the 5th Century A. D. The inward eye of faith would see them as the ‘instruments’ of the Lord—the Conch of Wisdom, the Mace of Power and the Sword of Bliss.

These three *Alvars* followed the tradition of Tamil literature—they declared themselves to be “great Tamilians—good poets”.—and composed 100 songs *each* in the “*Anġa—adi—Venba*” form, matchless for their simplicity, lyric beauty, unity of vision, certitude, catholicity, and freedom from rancour of any kind! The seed sown by these pioneers fell on congenial soil and germinated. In time, it has become a mighty tree. Under the shade of its arms outstretched caressingly, all weary travellers on life’s way may still rest. The sap that flows through that tree and keeps it ever - green, is that of *Nammalvar* (“Our Redeemer”). The branches with the foliage and flowers are the other *Alvars*.

2. According to tradition, the order assigned to the *Alvars*, and the number of their songs (as codified by *Sri Vedanta Desika*) are as follows:-

(i) to (iii) The first 3 Alvars	300	songs (100 <i>each</i> in Antadi form)
(iv) Tirumazhisai Alvar (Bhaktisara)	96	songs (Nanmukhan Tiru-Antadi)
	120	„ (Tiruchanda Viruttam)
(v) Nammalvar (Satakopa)	100	„ (Tiruviruttam)
	7	„ (Tiruvasiriyam)
	87	„ (Periya Tiruvan- tadi)
	1102	„ (Tiruvoimozhi)
(vi) Madhura Kavi Alvar	11	„ (Kanni-nun - Siruttambu)
(vii) Kulasekhara Alvar	105	„ (Perumal Tiru- mozhi)
(viii) Periyalvar (Vishnuchitta)	473	„ (Periyalvar Tirumozhi)
(ix) Andal (Goda)	30	„ (Tiru-p-pavai)
	143	„ (Nachiyar Tirumozhi)
(x) Tondar-adi-p- podu Alvar	45	„ (Tiru-malai)
(Vipra-narayana )	10	„ (Tiru-p-palli- Ezhuchi)
(xi) Tiru-p-pan-Alvar	10	„ (Amalan-adi- piran)



(xii) Tirumangai Alvar	1084 songs (Periya-Tirumozhi)
	169 „ (5 collections-Tandakam Madal etc)
(xiii) Tiru-Arangattu - Amudanar (a contemporary of Sri Ramanuja, 1017-1137 AD)	108 „ (Ramanuja Nootru-Antadi in praise of Sri Ramanuja)
Grand Total	4000

These 4000 songs in 24 collections, are together known as the *Divya-Prabandha*-(sacred collect)

3. Modern scholars, while they may not dispute the order of the Alvars given above, are inclined to hold that just as the first 4 Alvars were contemporaries (5th Century AD), the other Alvars, were more or less contemporaries, in the 8th Century AD. Of the 12 Alvars, we do not know what the castes of the first three were. In fact, tradition holds them as not born of woman. As regards the other nine, only 4 were Brahmins (Madhurakavi, Periyalvar, Andal and Tondar-adi-p-podi). Of the remaining five, 2 were 'brought up' as outcastes (Trumazhisai and Tiru-p-panan).

4. The Alvars have repeatedly declared that they recognised no distinction of birth, wealth or other circumstance, among devotees of the Lord.

It is noteworthy that the Brahmin Scholar, Madhurakavi, is honoured as an *Alvar*, only because of his Supreme devotion to his non-brahmin *Guru*, *Nammalvar* (born as the son of the chieftain *Kari of Kuruhai*,) and that *Tiru-panan*, who was considered to be outside the pale of Society, is said to have been borne on the shoulders of a Brahmin devotee to the presence of the Lord at *Srirangam*, who extolled him as Our Panan (Bard)!

5. Sri Vaishnavas worship all the Alvars with equal reverence and consider their Tamil songs to be as valid as the Vedas, and even more of an authority (Pramana) than the Sanskrit *Prastana Traya* (The Vedas-Upanishads, Brahma Sutras, and Bhagavad Gita). They call themselves *Ubhaya Vedantins* (followers of the Vedanta, seen through the twin eyes of Sanskrit and Tamil). They hold in special esteem, those Saints that were considered to be outside the Brahmin fold. They have also raised the lady-devotee, *Andal* to the rank of a Consort of the Lord.

*Sri Vedanta Desika* (1268 - 1369 AD) has declared that he found clarification, in the Tamil songs of the Alvars, for many points of doubt or uncertainty in the Vedas. The *Tiruvoimozhi* of Nammalvar, (considered by some traditionalists as the essence of the Sama Veda) is held to be of the greatest importance to *Visishtadvaitic Philosophy*. Sri Desika has accordingly given the import of this *Tiruvoimozhi* in *Sanskrit*, the composition being

entitled, *Dramidopanishad Tatparya Ratnavali*. There is also another brief work entitled *Dramidopanishad Sara*. These two works together with an English version, form the present publication.

## II. MYSTICISM

The *Alvars* are essentially mystics. An article by the late Prof. *P. N. Srinivasachari* on "Bridal Mystics" is Printed at the end of this book—See *Appendix*.

## III. NAMMALVAR—SATAKOPA \*

Nammalvar or Satakopa is the most illustrious of the Alvars, not only because, he sang the largest collection of hymns, but also because he was the unique exponent of the multi-attitudinal nature of the religious mystic towards the God-head. Satakopa is considered to be the head of Sri Vaishnavas—*Kulapati*. In the South Indian temples, dedicated to Sri Vishnu, devotees will usually find that the Feet of the Lord inscribed on a *Kirita* is placed on their heads. This particular head-gear, so to speak is that all devotees wear, or rather should wear even as the caste-marks are worn as typifying the Feet of the Lord. This is also called "*Satari*," a name of Satakopa. Thus all the devotees wear Satakopa of the form of the Feet of the Lord, *Sri Vishnu*, on their heads, when they visit His temple.

---

\* Extracted from the late Dr. K. C. Varadachari's article in Vol. V - January to June 1944 - of the Journal of Sri Venkateswara Oriental Institute. (slightly adapted)

2. *Sri Venkatanatha*, (Vedanta Desika) in his *Paduka Sahasra* (verses 21-30) has set out the similarity between the Sandals of the Feet of the Lord and Satakopa, who always wore the Feet of the Lord on his head devotedly. But this fact is already referred to by Satakopa himself in his "Periya Tiruvantadi" - verse 31 - "by becoming the servants of the Divine, we have become as it were, His Sacred Sandals" ("Adi-tharum-anom-) a verse that must have been the source for Venkatanatha's text of Paduka-Sahasra.

A facile similarity is usually drawn between 'Tiruvoimozhi' and 'Paduka-Sahasram', by many noteworthy scholars, and it is even contended that the latter work is a composition on the teachings and philosophy of Saint Satakopa. But the citation given above gives the clue, the most real one.

3. "*Dramidopanishad Tatparya Ratnavali*" furnishes the completest exposition of the teachings of Satakopa, by Sri Venkatanatha.

*Note:* Sri Azhahiya Manavala Jeer has also composed in Sanskrit, a "*Dramidopanishad SAMGATI*"; this gives only the sequence of the theme in each Decad.



श्रीः



SRI VEDANTADESIKA—WITH VAJRANGI  
TIRUVAHINDRAPURAM

**DRAMIDOPANISHAD  
TATPARYA RATNAVALI  
of Sri Vedanta Desika**

ENGLISH VERSION

By

SRI R. RANGACHARI

**EXPLANATORY NOTE**

In the introductory slokas of this work, *Sri Desika* explains its genesis, scope and special characteristics. There is also a brief commendatory epilogue to the work.

In the text proper, there is generally an integrated Sloka in *Sanskrit* for each *Decad* (Dasakam) [usually 10 stanzas with a closing benedictory colophon] of the “thousand” hymns [actually 1102, divided into 10 “centuries” (*Satakam*)] in *Tamil*-“*Tiruvoimozhi*” of *Nammalvar*-(*SriSatakopa*); there is also a separate Review for each “*Century*” and for the ten “*Centuries*” as a whole, besides a mention, at the end, of the other works of *Nammalvar*. *Sri Desika* has a significant *phrase* to denote the import of each Tamil stanza; every Sloka is thus a twining of 10 or 11 phrases. A literal translation in English of these phrases would make the Sloka confusing and harsh to read. So in the English version heregiven, a phrase or two has been amplified to a sentence, assertive, interrogatory

or exclamatory—in poetic form, to gain euphony and to avoid monotony. This is in consonance with the general manner of *Nammalvar* himself. A connecting link is also provided for the import of the successive phrases in the original, by re-arrangement in some places. Notwithstanding this apparent change of form, care has been taken to retain the *spirit* of the original. (Words or phrases, only implied in the original and not actually expressed, are given in brackets in the English version.)

*Sri Desika* anticipates the charge of repetition in the original (and his summary) by saying that *it is apt* to the purpose.

2. The stanzas of *Nammalvar* are not intended to be read through in a hurry. Apart from ritual recitation in centuries, each stanza has to be pondered at leisure, if we are to enjoy the nuances on a single theme. Would a person gifted with a fine palate, gulp down a cup of nectar, as it were a bitter medicine? Would he not sip it drop by drop, relishing it the more, with each drop? This applies to *Sri Desika's Slokas* too. We should enjoy each Sloka separately. Why hurry and let this pall?



॥ श्रीः ॥

# द्रमिडोपनिषत्तात्पर्यरत्नावलि ॥

(श्रीमद्वेदान्तदेशिककृतं)

## **Dramidopanishad Tatparya Ratnavali**

(A garland of gems, being the IMPORT in *SANSKRIT*  
of the *Tamil Upanishad - Tiruvoimozhi* of  
*NAMMALVAR — Sri Satakopa*)

By

SRI VEDANTA DESIKA

श्रीमान्वेङ्कटनाथार्यः कवितार्किककेसरी ।

वेदान्ताचार्यवर्योमे सन्निधत्तांसदाहृदि ॥

उपोद्घातः

सारः सारस्वतानां शठरिपुफणितिः शान्तिशुद्धान्तसीमा

मायामायामिनीभिः स्वगुणविततिभिः बन्धयन्तीं चयन्ती ।

पारं पारम्परीतो भवजलधिभवन्मञ्जनानां जनानां

प्रत्यक् प्रत्ययक्षयेनः प्रतिनियतरमासन्निधानं निधानम् ॥ १ ॥

### INTRODUCTORY

*The greatness of the "Tiruvoimozhi" of Nammalvar*

Sloka : 1

*Sarasvati's* noblest utterance ; the utmost  
bound of *Santa Rasa*, purifying the heart of  
its votaries - (Dost thou seek it ?)

The fearsome foe of *Maya* that ever seeks to bind  
the *Jivas* to evil ways, rousing up the dual  
propensities  
of *Prakriti*—(Wouldst thou know it ?)

The unerring guide to the other shore of *Samsara*  
 for the souls, sinking oft in the ceaseless sea  
 of birth and death—(Dost thou desire it ?)  
 All this is *Tiruvoimozhi-Sri Satakopa's* blessed work !  
 We safely tread the path of sound tradition;  
 (good betide us !)  
 We seek the *Treasure* beyond compare—the eternal  
 Abode of *Sri* (Sriman NARAYANA) !  
 May the noble work of *Satakopa* disclose this  
 treasure unto us !

प्रज्ञाख्ये मन्थशैले प्रथितगुणरुचिं नेत्रयन् संप्रदायम्  
 तत्तल्लब्धिप्रसक्तैः अनुषधि विबुधैः अर्थितो वेङ्कटेशः ।  
 तत्त्वं कल्यान्तयूनः शठजिदुपनिषद्दुग्धसिन्धुं विमथन्  
 ग्रन्थाति स्वादुगाथालहरिदशशतीनिर्गतं रत्नजातम् ॥ २ ॥

Sloka : 2

### Desika's Composition

Ye know, how of yore, the Lord (*Venkatanatha*)  
 Was besought by the *Devas*, to churn the milky  
 Ocean and get its essence – the ambrosia –  
 for them to enjoy!; likewise, *Venkatesa* (the poet)  
 has now been desired, by the learned ones  
 revelling deep in the hymns of *Satakopa*, to bring  
 out their essence !  
 Mount *Manthara* was the Lord's central churning  
 rod then; *Venkatesa's* intellect is that rod now !  
 The coiled Serpent *Vasuki* was the churning rope  
 before ;  
 the shining strands of glorious tradition are now  
 knit into the rope !  
 While swelling *Deluge* overwhelms the Universe,  
 the Lord reposes serene in youthful Form,

the milky ocean serving as His bed!  
*Satakopa's Upanishad* too is a mighty ocean,  
 in which repose many gems of purest ray serene -  
 the noble attributes of the Lord !  
 Churning *this* ocean of sweet hymns, like unto  
 a thousand waves, *Venkatesa* picks up the gems  
 and twines them into a matchless garland -  
 (this is the *Tatparya Ratnavali*)!

पाञ्चालागाल शोभाहृतहृदयवधूर्गपुंभावनीत्या  
 पन्या पद्मासहाये प्रणयिनि भजतः प्रेयसीपारतन्त्रयम् ।  
 भक्तिः शृङ्गारवृत्त्या परिणमति मुनेः भावबन्धप्रथिम्ना  
 योगात् प्रागुत्तरावस्थितिरिह विरहो देशिकाः तत्र दूताः ॥ ३ ॥

Sloka : 3

### The experience of Satakopa

*Panchala's* daughter, *Draupadi* had a form of  
 great allure; it is said that women-kind turned  
 male in their mind, to enjoy her ravishing beauty !  
 What then of the glamour of the Lord of *Sri*,  
*non-pareil ?*  
*Satakopa* the sage was overwhelmed by it !  
 He became a woman at heart, yearning for her lover !  
 His devotion sought the way of passion !  
 Thro' *Yoga*, he felt the presence of the Lord and  
then,  
 he lost himself in ecstasy! But oft,  
 this feeling of union disappeared, and he pined  
away in grief;  
 Then he sought the *Acharyas* to take his message

to the Lord (like unto a love-lorn lady, beseeching birds and bees, to serve as messengers to her lover) !

भाषागीतिः प्रशस्ता भगवति वचनात् राजवच्चोपचारात्  
 सा चागस्त्य प्रसूतात्विति परिजगृहे भूमिकाभेदयोग्या ।  
 यत्तत्कृत्यंश्रुतीनां मुनिगणविहितैः सेतिहासैः पुराणैः  
 तन्नासौ सत्त्वसीम्नः शठमथनमुनेः संहितासार्वभौमी ॥ ४ ॥

Sloka : 4

### The Glory of Tamil

To sing the praise of the Lord, all tongues are meet !  
 No need to discriminate between the famed Sanskrit  
 and other speech !  
 Is not this the way of the world too, as between the  
 rulers and the ruled ?  
 But *Tamil* has a special glory-all persons  
 may use it, without distinction of caste or creed !  
 Is not *Agastya*, the great Sage its progenitor ?  
 And the *Tamil* hymns of *Satakopa* are unique !  
 The hosts of Sages, the *Itihasas* and the *Puranas*  
 have but sought to clarify the import of the *Vedas* !  
 And *Satakopa* is the Sage of utmost excellence,  
 unalloyed ;  
 His composition (*Tiruvoimozhi*) does in sooth  
 unravel the subtleties of the *Word* revealed—  
 In this, it is beyond compare !

आदौ शारीरकार्थक्रममिह विशदं विंशतिः वक्ति साग्रा  
 संक्षेपोऽसौ विभागं प्रथयति च ऋचां चारुपाठोपपन्नम् ।

सम्यग्गीतानुबद्धं सकलमनुगतं सामशाखासहस्रम्  
 संलक्ष्यं सामिधेयैः यजुरपि शतकैः भात्यथर्वा रसैश्च ॥ ५ ॥

Sloka : 5

### The essence of the Vedas

The *Tiruvoimozhi* is the essence of the *Vedas*, four !  
 The first twenty one hymns do expound briefly  
 the twenty-one *Sakhas* of the *Rig Veda*! Do they not  
 set out  
 in right order, the import of the *Vedanta* (*Sariraka*)?  
 And the "thousand" hymns together form the  
 exposition  
 of the equal *Sakhas* of *Sama Veda*, of musical chant !  
 Look, this groups into a hundred *Decads*, each  
 with a special significance! - Is'nt this the hundred  
*Sakhas* of the *Yajur Veda* ?  
 The predominant *Rasa* (sentiment) (*Santa*)  
 comprehends the other *Rasas*; well then, this  
 expounds  
 the *Atharva Veda* of the (eight) *Rasas*, surely !

प्राच्ये सेवानुगुण्यात् प्रभुमिह शतकेऽमंस्त मुक्तेः उपायं  
 मुक्तप्राप्यं द्वितीये मुनिरनुबुबुधे भोग्यताविस्तरेण ।  
 प्राप्यत्वोपायभावो शुभसुभगतनोः इत्यवादीत् तृतीये  
 अनन्यप्राप्यश्चतुर्थे समभवदितरैः अप्यनन्याद्युपायः ॥ ६ ॥

Sloka : 6

### Contents of "Tiruvoimozhi"

In the *centuries ten*, of his hymns, the Sage doth  
 expound  
 In turn, thus: *First* that the Lord hath attributes  
 manifold



For *Jivas* to cherish and so, He is the means of  
Liberation, sure;

Next that the goal itself is the Lord !

“Oh, what supreme bliss, this state of union doth  
confer” !

*Satakopa* expatiates - speaking from experience !

“What glorious lovely Form the Lord hath !

Isn't this why He is at once our Means and Goal ?”

This the drift of the *third* century :

“None but this Lord is worthy to be attained”—

The *fourth* century declares ;

*The rest*, simply elaborate—

“No other means we have; contemplate well  
each gracious quality of the Lord !”

देवः श्रीमान् खासिद्धेः करणमिति वदन् एकमर्थं सहस्रे

सेव्यत्वादीन् दशार्थान् पृथगिह शतकैः वक्ति तत्स्थापनार्थान् ।

एकैकश्यात् परत्वादिषु दशकगुणेषु आयतन्ते तथा ते

तत्तद्वाथागुणानां अनुविदधति तत्पङ्क्तयः पङ्क्तिसङ्ख्याः ॥ ७ ॥

Sloka : 7

### The attributes of the Lord

“The Lord, Consort of *Sri*, is attainment's supreme  
end

for all, and He himself is the means therefor”—

This, the burden of the song, in all the thousand  
hymns !

To establish this, the Sage doth dwell, in turn, in  
his centuries—

On each of the ten noble qualities of the Lord—

“Worthy to be cherished” and so forth ;

Lo, these *gracious* attributes derive from the other  
*Supreme* qualities,  
 Expounded in the *Decads, Centuries* and the whole  
*Thousand* of the hymns !  
 Ah, what expanding numbers, parallel !

सेव्यत्वात् भोम्यभावात् शुभतनुविभवात् सर्वभोग्याधिकत्वात्  
 श्रेयस्तद्वेतुदानात् श्रितविवशतया स्वाश्रितानिष्टहत्वात् ।  
 भक्तच्छन्दानुवृत्तेः निरुपधिकगुह्यद्भावात् सत्यदव्यां  
 साहाय्याच्च स्वसिद्धेः स्वयमिह करणं श्रीधरः प्रत्यपादि ॥ ८ ॥

Sloka : 8

This is the order of exposition in the ten centuries –  
 “The Lord is worthy to be cherished and served ;  
 Fit to be enjoyed; with a glorious Form ;  
 Exceeding by far, all objects of pleasure ;  
 Bestows the ends of life, with causes therefor ;  
 Easily accessible for refuge; removes all sorrow  
 from his devotees ;  
 Fulfils their utmost desire too ;  
 Friend to all, of his own volition ;  
 Help and guide, on the upward path, withal!”  
 So, this noble Lord of *Sri* is the *Means - the Cause*  
 for *Jivas* to attain Him !  
 —*Satakopa* does establish this truly and well.

श्रुते गाथासहस्रं मुरमथनगुणस्तोमगर्भं मुनीन्द्रः  
 प्रत्येकं चात्रगाथाः प्रथितविभुगुणाः स्पष्टमध्यक्षयामः ।  
 तत्रासङ्कीर्णतत्तदशकगुणस्थापनौचित्य युक्तान्  
 ऐदम्पर्यावरुद्धान् अगणितगुणितान् तद्गुणानुद्गृणीमः ॥ ९ ॥

Sloka : 9

These thousand hymns, all in praise of the  
gracious qualities of *Murari*,  
The great Sage (*Satakopa*) has sung so fair !  
Ah, when we sing them, each noble attribute  
swims into our ken !  
Each *Decad* is apt for this; so, no blame, as repeti-  
tive !  
Beyond enumeration are the Lord's gracious  
qualities ;  
Still, these are made manifest in this work, stainless !  
We now attempt to set them out in brief.

इच्छासारत्यापितगुणकमलाकान्तगीतान्तसिध्यत्  
शुद्धान्ताचारशुद्धैः इयमनघगुणग्रन्थिबन्धानुबद्धा ।  
तत्तादृक्ताम्रपर्णीतटगतशठजित् दृष्टसर्वीयशाखा  
गाथातात्पर्यरत्नावळिरखिलभयोच्चारणी धारणीया ॥ १० ॥

Sloka : 10

The Lord of *Sri*, did, of yore, out of his own  
volition,  
as (*Arjuna's*) charioteer; expound the Gita !  
A proof of his graciousness to all !  
The Gita's closing behest - to the pure of heart  
is still the daily guide !  
Meet for them to wear, I have strung together  
nicely, this garland of noble qualities !  
It is free from any blemish !  
On the banks of the *Tamraparni* lived *Sri Satakopa*;  
He sang his hymns - the *Tamil Sakha of the Vedas*,  
fit to be chanted by one and all,

To rid themselves of fear of any kind !  
 Their import forms the gems, I have turned close  
 into a garland - This is the present composition.

तात्पर्यरत्नावलि

निस्सीमोद्यद्गुणत्वादमितरसतयानन्तलीलास्पदत्वात्  
 स्वायत्ताशेषसप्तास्थितियतनभिदावैभवात् वैश्वरूप्यात् ।  
 त्र्यक्षब्रह्मात्मभावात् सदसदवगतेः सर्वतत्त्वेषु पूर्तेः  
 पश्यन् योगी परं तत् पदकमलनतावन्वशात् आत्मचित्तम् ॥११॥

Sloka : 11

**The First Century of "Tiruvoimozhi"—Decad I**

"The Lord hath gracious qualities, boundless and  
 beyond compare !  
 The fount of infinite *Rasa* - bliss supernal - is He !  
 He hath countless worlds for his sport !  
 See, He is the Director of all things sentient and  
 otherwise !  
 Of infinite glory, He hath the Universe for His  
 Form !  
 He is the in - dweller of (*Siva*) the Three-eyed and  
 (*Brahma*) the Four faced !  
 He lets the man of faith, affirm Him and the sceptics  
 deny Him !  
 He is within all things and beyond them too - the  
 Supreme one !  
 Thus cognising the Lord in *Yogic* vision,  
 the Sage *Satakopa*, lays his mind and heart  
 at the lotus feet of *Sriman Narayana* - (A pointer to  
 us !)

स्वामित्वात् सुस्थिरत्वात् निखिलनिरुपधिस्वात्मवित्ग्राह्यभावात्  
 तादृक् सर्वानुकूल्यात् च्यवनवदितरप्राप्यवैषम्यवच्चात् ।  
 सर्वत्राप्यक्षपातात् शुभविभवतया मानसाद्यर्च्यभावात्  
 सङ्कोचोन्मोचकत्वात् जगदयनतयोपादिशत् सर्वयोग्यम् ॥ १२ ॥

Sloka : 12

### Century I - Decad 2

He is the lord of all; well-established; easily  
 cognisable by the sages, who have struck at the root  
 of 'I' and 'Mine ;'  
 giver of deserved help to all; conferring not only  
 passing pleasures of this world, but also bliss  
 eternal !  
 His gracious look falls alike on all (the novitiate and  
 (the Liberated) ;  
 The soul of auspiciousness, he can be adored by  
 mind, speech and act ;  
 He recks not of our defects, which He rectifies ;  
 In Him rest all the worlds !  
 So, it is meet for all *Jivas* to cherish *Sriman*  
*Narayana* alone !  
 – Thus saith the Sage *Satakopa*.

बन्धाहृत्वात् स्वभर्तः अधिकतरगुणान्तदिव्यावतारात्  
 सर्वेष्व्वासक्तिमत्त्वात् नतसुगमतया स्वप्रबोधप्रदत्वात् ।  
 ख्याताभिख्यादिचिह्नात् स्वरुचिवितरणात् सर्वकालाश्रयत्वात्  
 शर्वदिः स्वाङ्गदानात् प्रहितपदतया अनन्तसौलभ्यमाह ॥ १३ ॥

Sloka : 13

**Century I - Decad 3**

He lets Himself be bound by His devotees; countless  
 are His gracious qualities, and births of His own  
 volition ;  
 He displays His love unto all - high and low; easily  
 accessible to the worshippers ;  
 He lets Himself be known - this Knowledge He  
 confers ;  
 His Name (*Narayana*) and its import, the Vedas  
 proclaim ;  
 To those that desire it, He Himself nourishes  
 the relish in Him, (all other things proving insipid) ;  
 His refuge may be sought at all times; to *Siva*  
 and the rest, He had gifted His own body as shelter;  
 Of His own accord, He has placed His redemptive  
 foot on all Beings  
 (Whilst He bestrode the Worlds, as *Trivikrama*) ;  
 Therefore our Lord is accessible to every one !  
 Don't you see?—saith *Satakopa*.

त्राणे बद्धध्वजत्वात् शुभनयनतया स्वार्थलाभेऽर्थिभावात्  
 तिम्यन्मेघस्वभावात् जगदुपजननस्थापनातिप्रियत्वात् ।  
 कारुण्यात्तत्त्वयोगात् अनुगतमहिषीसन्निधेः सङ्गदैर्घ्यात्  
 नानाबन्धैः स्वरक्षावहिततमतया क्षाम्यतीत्याहकृष्णम् ॥ १४ ॥

Sloka : 14

**Century I - Decad 4**

His flag is ever hoisted high, ready to render  
 succour ;  
 His (lotus) eyes shed grace alway ;

He deigned to be the beggar (*Vamana*), His end, to  
 achieve ;  
 Like the dark rain-laden cloud is his bountiful  
 nature ;  
 His heart is set on creating and preserving the  
 worlds ;  
 His compassion fulfils the desires of His devotees ;  
 Doesn't His Consort abide with Him ever ?  
 He is deeply attached to those that come unto Him ;  
 He plays all roles for them (father, mother, brother  
 and the rest) ;  
 He is a most keen husbandman of his property-  
 (the world) !  
 This Lord - *Krishna* - will forgive all wrongs !  
 - Saith *Satakopa*.

सद्ग्रीभव्यान् सुवाचः सुचरितसुभगान् कृष्णसारूप्यसौम्यान्  
 स्वाहारोदारशीलांस्तनुवृतभगवत्कृष्णो बाल्यगुप्तान् ।  
 छात्रस्वच्छन्दवृत्तीभित्तुशिशिरानन्तरङ्गोक्तियोग्यान्  
 आचार्यान् कृष्णलब्धाववृण शठजित्प्रेयसोदूतनीत्या ॥ १५ ॥

Sloka : 15

### Century I - Decad - 4 (contd.,)

This Decad of *Sri Satakopa* has an esoteric impli-  
 cation also -  
 Easy of approach are the *Acharyas* to serve as  
 mediates betwixt us and the Lord ;  
 They are sweet-spoken, they discriminate between  
 right and wrong, and are ever righteous ;  
 Their Form is gracious, like unto *Sri Krishna's* ;  
 They generously gather and feed us with proper  
 nourishment ;

On their bodies are the symbols of the Lord's  
 majesty and power;  
 They appear like a child, unmanifesting their glory;  
 And so are easily accessible to their disciples ;  
 then lovingly expound the inner mysteries to  
 those that come to them ;  
 Cognising all this, *Satakopa*, pining for  
 the love of *Krishna*, chose the *Acharyas* as  
 fit messengers unto Him !

(Note: Each trait of the Acharyas mentioned above,  
 corresponds to the special trait of conventional  
 messengers, like the heron, cuckoo, swan, dark  
 nightingale, white water-bird, bee, young parrot,  
 uxorious sparrow, the wind, and one's own heart—  
 which are specifically apostrophised in the hymns;  
 hence the esoteric significance.)

क्षुद्राह्वानभिमुख्यात् निजमहिमतिरस्कारकार्चाप्रियत्वात्  
 सर्वत्राप्यङ्घ्रिदानात् मविधशयनतः स्वाङ्घ्रिसक्तैकरस्यात् ।  
 गोपाद्याप्तेरशेषेक्षणविषयतया भक्तवस्तुप्रसक्तेः  
 श्लिष्यन्नाशव्यपोहात् तदहितश्मनात् ग्राह नार्थं सुशीलम् ॥ १६ ॥

Sloka : 16

### Century I - Decad 5

The Lord mindeth not to be called by petty mortal  
 names ;  
 He responds to the call, swift and sure ;  
 By whomsoever offered, He lets Himself be pleased  
 with  
 their adoration, unmindful of His own glory ;



**And doth not He lie awake near by (on the Milky Ocean) - (quick to respond to each piteous call) ? To relish His (Lotus-honeyed) feet, He Himself creates the taste, in his devotees !**

**His gracious look lights on all that come to Him !  
Let the devotees bring their humble, homely  
offerings ;**

अक्रीतैरर्च्यभावात् अनियतविविधाभ्यर्चनात् अल्पतुष्टेः  
 प्रह्लावज्येशभावात् स्मविषयनियतेष्वादरात् स्वाङ्गभृम्ना ।  
 पादासक्तप्रयत्तेः सकृदुपसदने मोक्षणात् धर्मसौस्थ्यात्  
 क्षिप्रक्षिप्ताहितत्वात् सुकरभजनतां माधवस्य अभ्यदत्त ॥ १७ ॥

## Century I - Decad 6

No need to buy anything, to adore Him-  
   (Water, herb, leaf or flower will do) ;  
 Yea, no prescribed ritual too - any one can cherish  
   Him in his own way ;  
 Strange, He is pleased with ever so little!  
 He is the Master charmed by our good feeling !

To those who are lost in Him, He is all support !  
His greatness is ambrosia - sweet !  
To the devotees who adore His feet, He is passing  
dear ;  
Let them but once cherish Him, Salvation is sure  
for them !  
He is rooted in *Dharma* and is its fruit as well !  
In an instant, he would wipe out clear all our sins ;  
So, *Madhava* (the Lord of *Sri*) is most easy to  
adore - *Saith Satakopa*

सच्चित्तार्कषहेतोः अघशमननिधेः नित्यभोग्यामृतस्य  
त्यागेहेतूज्झितस्य प्रवहदुपकृतेः दुस्त्यजस्वानुभूतेः ।  
त्यागाकाङ्क्षानिरोद्धुः श्रितहृदयपृथक्कारनित्याक्षमस्य  
स्वात्माश्लिष्टस्य गायच्छमहरयशसः सेवनं स्वाद्ववोचत् ॥ १८ ॥

**Sloka : 18**

## Century I - Decad 7

The pure of heart find Him most ravishing ;  
He is the balm to all our ills and sins ;  
He is the perennial ambrosia, unsatiating ;  
He can never find an excuse to forsake us !  
His desire to help us ever swells; He will not let us  
even think of deserting Him !  
Yea, He is unable to leave the hearts of His  
devotees !  
He is bound indissolubly with his votaries !  
He removes all weariness from His bards !  
Well then, service to this Lord-wouldn't it be ever  
so sweet ?  
-Saith *Satakopa*

सूरीणां स्वैरसेव्ये स्वयमवतरति क्षुद्रादिव्यैकनेत्रे  
 गोपाद्यर्थं धृताद्रौ श्रिततनुरसिके वामनीभावदृश्ये ।  
 सच्चित्तानन्यवृत्तौ विभवसमतनौ स्वायुधारूढहस्ते  
 नीचोच्चग्राह्यपादे निरुपधिमृजुतां नीरवर्णे जगाद ॥ १९ ॥

Sloka : 19

### Century I - Decad 8

He that is adored by the *Nityasooris*  
 came down to the earth (as *Krishna*) ;  
 He is the lustrous eye for the denizens of earth and  
 heaven, alike ;  
 Did He not lift up the Mount (*Govardhana*)  
 to protect the cowherds (from Indra's ire) ?  
 Ah, He relishes too the mortal frame of His devotees !  
 Did He not appear as a tiny dwarf (*Vamana*), so  
 charming) !  
 He hath no will, save that of the pure-hearted ones !  
 What Forms He took, base and noble, of yore (fish,  
 tortoise, boar, man-lion and so forth) !  
 And doth He not keep in His hands ever-ready,  
 weapons manifold (to protect His votaries) ?  
 His feet may be clasped by the high and low, as well !  
 He is ever truthful-this, His gracious nature,  
 undeviating !  
 —Thus declares *Satakopa*

पर्यन्तेऽत्के च दृष्टं स्वविरहविधुरं डिम्भवत् पार्श्वलीनम्  
 चित्तेवल्लसप्रवेशं भुजुशिखरगतं तालुसिंहासनस्थम् ।  
 चक्षुर्मध्येनिविष्टं स्थितमल्लिकतटे मस्तके तस्थिवासं  
 प्रत्याहारोक्तरीत्या विभुमनुबुभुजे सात्म्यभोगप्रदानात् ॥ २० ॥

Sloka : 20

**Century I - Decad 9**

In the midst of the devotees is the Lord, and near  
 them too ;  
 To be far from his votaries, He cannot abide ;  
 Like a child leaning on the (mother's) waist, He  
 would cling to His devotees ;  
 He would force His way into their hearts ;  
 He would rest on their shoulders, and enthrone  
 Himself on their tongue !  
 He would be seen in the pupil of their eyes, and in  
 the centre of their brow ;  
 Yea, in the crown of their heads too !

—Thus, in the *Yogic* mode - *Pratyahara* -  
*Satakopa*, the Sage visioned the Lord, step by step,  
 and shows us how he experienced the Union Divine !

विध्वक् विक्रान्तिदृश्यं विगणनमुलभं व्यक्तपूर्वोपकारम्  
 स्वान्तस्यैकाग्र्यहेतुं स्वयमुदयजुषं बन्धमात्रोपयातम् ।  
 चिन्तास्तुत्यादिलक्षं नतजनसततश्लेषिणं दर्शितार्चम्  
 स्मृत्यै चित्तेमिषन्तं स्ववितरणमहोदार्यतुष्टोऽभ्यचष्ट ॥ २१ ॥

Sloka : 21

**Century I - Decad 10**

All-pervading, He was seen bestriding the worlds ;  
 Among the *Tatvas*, He is within easy count ;  
 His benefactions are well-evident ;  
 He would make us think of Him alone (even when  
 unawake) ;

Eager to be born in this world, quite oft, to claim  
 Kinship with us (as father, mother, brother  
 and the like) ;  
 He is of easy access to our mind and speech !  
 He is in embrace close, with His devotees ;  
 He gives *Darsan* in the *Archa* Form (images) in  
 many a holy place ;  
 Well, He ever rests in our heart, to keep our  
 memory green ;  
 Oh how generously doth the Lord gift Himself  
 to us!—*Satakopa* is lost in this ecstasy !

आदौ इत्थंपरत्वादखिलसमतया भक्तसौलभ्यभूम्ना  
 निःशेषागस्सहत्वात् कृपणसुघटनात् शक्यसंराधनत्वात् ।  
 स्वादुस्वोपासनत्वात् प्रकृतिऋजुतया सात्म्यभोगप्रदत्वात्  
 अव्याजोदारभावात् अमनुतशतके माधवं सेवनीयम् ॥ २२ ॥

Sloka : 22

## Century I - Decads I to 10.

### A Review

The Lord is Supreme ; He looks on all with  
 impartial eye; He is easily accessible to His  
 devotees ;  
 All sins, without exception, He would forgive ;  
 Compassion binds Him indissolubly ;  
 To worship Him is quite easy for all, and sweet  
 withal ;  
 He is straight by nature; He gives us the bliss of  
 enjoying Him ;  
 For His magnanimity, there is no cause ;

it flows of itself, needing no provocation—  
Thus, in the first century of his hymns,  
*Satakopa*, has set out in order, how  
*Madhava* the Lord of *Sri*, is worthy to be adored.

निद्राविच्छेदकत्वात् अरतिजननतोऽजस्रसंक्षोभकत्वात्  
अन्वेष्टुं प्रेरकत्वात् विलयवितरणात् काश्यदैर्न्यादिकृत्वात् ।  
बिन्नाक्षेपात् विसंज्ञीकरणत उपसंशोषणावर्जनाभ्यां  
दृष्ट्वास्वादस्य शौरेः क्षणविरहदशादुस्सहत्वं जगाद ॥ २३ ॥

Sloka : 23

### Century II - Decad I

Oh, what “delightful” pain He doth cause us,  
The great Lover, during fancied separation !  
Sleep forsakes our eyes; our limbs grow weary ;  
We fall into despair and confusion, ever and anon !  
We are made to search for Him (through hill and  
dale and the wilds) ;  
We waste away; our frame melts, as it were ;  
We are hardened and softened in turn ;  
Our mind, all in a whirl, knows not what to do ;  
Our senses are parched and get enlivened at the last  
extremity !  
It is indeed hard to bear—even a moment’s separation  
from Him - Saith *Satakopa*.

पूर्णैश्वर्यावितारं भवदुरितहरं वामनत्वे महान्तम्  
नाभीपद्मोत्थविश्वं तदनुगुणदृशं कल्पतल्लीकृताब्धिम् ।  
सुप्तं न्यप्रोधपत्ने जगदवनधियं रक्षणायावतीर्णम्  
रुद्रादिस्तुत्यलीलं व्यवृणुत ललितोत्तुङ्गभावेन नाथम् ॥ २४ ॥

He is passing delicious unto us, we feel it so ;  
 what relish (honey, milk, ghee, juice of sugar - cane  
 and nectar mixed)

It is His delight, to please His votaries, with needed  
timely aid ;  
He Himself germinates the feeling of devotion unto  
Him, soul - mingling with the *Jivas* ;  
He is the ambrosia to the devotees, whose heart and  
mind, He claims as His own, for enjoyment ;  
The senses are held in thrall by His vision ;  
He confers at once, benefits manifold ;  
He is a cool pool for His devotees to sport in ;  
He holds court in the assembly of the righteous—  
Enjoying the close embrace of the Lord, *Satakopa*  
describes his pure ecstasy thus.

प्रह्लादार्थे नृसिंहं क्षपितविषदुषावल्लभं क्षिप्तलङ्कं  
क्ष्वेळप्रत्यर्चिकेतुं श्रमहरतुलसीमालिनं धैर्यहेतुम् ।  
त्राणे दत्तावधानं स्वरिपुहतिकृताश्वासनं दीप्तहेति  
सत्प्रेक्षारक्षितारं व्यसननिरसनं व्यक्तकीर्तिं जगाद ॥ २६ ॥

Sloka : 6

### Century II - Decad 4

For *Prahlada's* sake, the Lord appeared as the Man-  
lion (Narasimha) ;  
He saved *Ushas's* husband (*Aniruddha*) from danger  
(at Bana's hands) ;  
He destroyed *Lanka* (the City of oppression) ;  
On His ensign is Venom's Antidote (*Garuda*) (assu-  
rance of security, to the distressed) ;  
He wears the cool *tulsi* garland on His breast :  
to soothe away weariness - (His and ours) !—  
He brings hope and cheer (when all seems lost) ;



He is all eyes and ears to render succour with speed ;  
 He destroys the common foe, bringing comfort to  
 the hapless ;  
 Is not the flaming *Discus* ever at the ready, in His  
 hand ?  
 He would suffer no harm to the pure-visioned,  
 And, He would wipe the tear from every eye !  
 Thus sings *Satakopa* of the glory of the Lord, world  
 —famed.

स्वप्राप्त्या सिद्धकान्तिं सुघटितदयितं विष्णुरतुङ्गमूर्तिं  
 प्रीत्युन्मेषातिभोग्यं नवघनसुरसं नैकभूषादिदृश्यम् ।  
 प्रख्यातप्रीतिलीलं दुरभिलषसं सद्गुणामोदहृद्यं  
 विश्वव्यावृत्तिचित्तं व्रजयुवतिगुणख्यातनीत्यान्वभुङ्क्त ॥ २७ ॥

**Sloka : 27**

## Century II – Decad 5

Oh, the glory of the Lord ! Whence is it derived ?  
From His inter - mingling with the souls of His  
devotees ?  
Or, from the Lady of the Lotus, ever abiding in His  
bosom,  
Flashing like lightning on a high mount ?  
Or is it the efflorescence of His gushing love, so  
charming (to His devotees) ?  
Perhaps, it is His compassion - laden heart, that is  
so enlivening, like the new rain-drenched cloud ?  
Or, would you say that it is the dazzle of His  
ornaments, countless, or of His innumerable Names ?  
Or stress the halo of His loving sports, so famed ?

Well, the devotees are unable to describe the glory  
 of His inter - mingling !  
 His gracious qualities hold the pure ones in thrall !  
 Stranger still, He cannot be described as male,  
 female or neuter, in the language of the world !  
 Ah, in these hymns, *Satakopa* enjoys the Lord close,  
 like *Brindavan's* cowherdesses of yore !

स्वास्वादख्यापकत्वात् श्रितनियतदृशेनैकभोगप्रदानात्  
 त्यागानर्हप्रकाशात् स्थिरपरिचरणस्थापनात्पापमज्जात् ।  
 दुस्साधार्यस्य सिद्धेर्विरहभयकृतेर्दुर्विभेदात्मयोगात्  
 नित्यानेकोपकारात् स्वविरहचकिं प्रैक्षताम्भोरुहाक्षम् ॥ २८ ॥

Sloka : 28

### Century II - Decad 6

The Lotus-eyed one - how sweet His Union !  
 Perennially delicious ambrosia, shall we say ?  
 He knows not to cast His gracious looks on aught  
 but His devotees !  
 Joys manifold, He confers on the faithful !  
 His bond is indissoluble - this is manifest !  
 He keeps His votaries firm in His service ;  
 All their former sins, He wipes away !  
 Their desires, He fulfils - nothing is impossible !  
 Perchance, to part from Him is too fearful to  
 contemplate - This mood, He provokes ;  
 Why, He Himself is afraid of this !  
 This Union, nothing can break ;  
 Ever and oft, His benefactions swell (like a flood)—  
 This is *Satakopa's* experience !

सर्वादिः सर्वनाथस्त्रिभुवजननीवल्लभः स्वाश्रितार्थी

विष्वग्व्याप्त्यातिदीप्तो विमतनिरसनः स्वाङ्घ्रिसङ्गतिदायी ।

विश्वाप्त्यै वामनाङ्गः स्वविभवरसदः स्वान्तनिर्वाहयोग्यः

स्वार्थेहो बन्धमोक्तास्वजनहिततया द्वादशाख्याभिरूचे ॥ २९ ॥

Sloka : 29

### Century II - Decad 7

The twelve special Names of the Lord - think of  
their import :

*Kesava* - The source of all ;

*Narayana* - The Master of all ;

*Madhava* - The Consort of the three worlds' Mother ;

*Govinda* - He who makes us His willing bondsmen  
ever ;

*Vishnu* - Lustrous Pervader of the Universe ;

*Madhusoodana* - Slayer of His foes (egoists) ;

*Trivikrama* - He who of His own volition, placed  
His foot on the heads of all Beings, to rouse  
Devotion therefor ;

*Vamana* - He, who deigned to become a tiny dwarf  
to restore the worlds (unto Him) ;

*Sridhara* - The abode of *Sri*, the appellation most  
dear to Him and us ;

*Hrishikesa* - The Director of our heart and mind  
towards Him ;

*Padmanabha* - He, from whose Lotus - navel, arose  
the Universe, His own body ;

*Damodara* - The bound one that liberates all from  
bondage (our unfailing hope !)

*Satakopa* - expounds thus and rejoices.

प्राप्याकारेऽपत्या जनिपरिहरणात् विश्वसृष्ट्यादिशक्तेः  
 निस्सीमानन्ददेशान्वयत उपजगौरक्षणार्थवितारात् ।  
 सुप्रख्यातानुभावात् विविधविहरणात् व्याप्तिवैचित्र्यवत्त्वात्  
 भक्तैर्द्राक् दृश्यभावादखिलफलकृतेर्मुक्तिसौख्यं मुकुन्दे ॥ ३० ॥

Sloka : 30

### Century II - Decad 8

The Lord rests (on the Serpent - couch), to give us  
 easy access ;  
 He would wipe away the travail of birth and death ;  
 Creation and the rest - Are'nt they all in His power ?  
 Isn't His primal Abode, the Better Land - of infinite  
 Bliss ?  
 In how many Forms has He come down, to save  
 this world ?  
 His glory is well - known - *non - pareil*, to be sure !  
 Manifold are His sports (for our delight) !  
 Passing wondrous, - His pervading all the quarters !  
 Doesn't this enable Him to appear, wherever His  
 devotees think of Him,  
 And confer all blessings ?  
*Mnkunda* (true to His name) will give us  
 Salvation to be sure, - saith *Satakopa*.

श्रद्धेयस्वाङ्घ्रियोगं शुभमतिकरदं स्तोत्रसामर्थ्यहेतुम्  
 स्वार्थीकारोपकारं स्मृतिरसशामितान्यादारं प्रीतिवश्यम् ।  
 प्राप्तौ कालाक्षमत्त्वप्रदममृतरसध्यानमात्मार्पणार्हं  
 वौमुख्याद्वारयन्तं वृत्तपरिचरणं चक्रपाणिं जगाद ॥ ३१ ॥

His splendour is beyond measure ;  
His nature is passing strange !

The *conch* of the thund'rous blast, He holds in His  
 hand ;  
 His hue is that of the dark rain - laden cloud ;  
 It is He that held aloft the Mount, to save His  
 devotees (in *Brindavan*) ;  
 The flaming *Discus* in His hand, with lustre unsur-  
 pass'd - (Is that a weapon or an adornment ?)  
 Did He, in sooth steal and swallow cow's milk and  
 butter (stored by the cowherdesses) ?  
 Who lifted up the sinking Earth in haste (as a Boar) ?  
 To His adorers, He gives power and strength, as  
 needed ;  
 The ill - willed ones, like the Demoness *Puthana*—  
 He destroys (this is for their good) ;  
 He is the First Preceptor of the Vedas, designed to  
 lead us right ;  
 Such a Lord is here, in soothing beauteous Form,  
 quite near on this Hill (*Tirumalirumcolai*) ;—Thus  
 saith *Satakopa*.

इत्यनूतात्यसह्यक्षणविरहतया मानुषत्वे परत्वात्  
 सर्वास्वादत्वभृन्ना व्यसनहरतया स्वाप्तिसम्प्रीतिमत्त्वात् ।  
 वैमुख्यतासयोगाभिजसुहृदवनान्मुक्तिसारस्यदानात्  
 कैङ्कर्योद्देश्यभावात् शुभनिलयतया चातिभोग्यं द्वितीये ॥ ३३ ॥

Sloka : 33

## Century II - Decads I to 10 A REVIEW

Even a moment's parting from the Lord is quite  
 unbearable ;

Though garbed as a mortal, His Paramountcy was  
 evident ;  
 He is the bestower of everything delicious - Isn't He  
 the sweetness in all sweet things ?  
 Doesn't He drive away all grief and pain ?  
 In union with His devotees, doesn't He Himself find  
 delight,  
 And greatly fear desertion by His votaries ?  
 Does He ever fail to protect the faithful (and their  
 kin) ?  
 He is the bestower of Infinite Bliss - Liberation !  
 He is ready to accept all service from us !  
 Here He is on this fair Hill !  
 This Lord is indeed for our great enjoyment !  
 Saith *Satakopa* in brief, in the second century of his  
 hymns.

मुश्लिष्टाकल्पमङ्गैरनुपमसुषुमं वक्ति निस्सीमदीप्तिं  
 स्वान्तस्वादुस्वदेहं सुखभजनपदं मण्डिताङ्गं महिष्या ।  
 स्तोत्रातिक्रान्तकीर्तिं मलिनिमरहितौज्वल्यमिष्टौषवाहं  
 वोताश्चर्यत्रिनेत्रप्रभृतिसुरनुतिं चित्रसौन्दर्यविद्रुम् ॥ ३४ ॥

Sloka : 34

### Century III - Decad I

Oh, what a beauteous Form the Lord hath !  
 The halo from each limb doth glitter like an orna-  
 ment properly set thereon ;  
 The charm of His entire Frame—  
 It is indeed beyond compare ;  
 The flaming glory spreads everywhere, unconfined ;

Meseems, He is in love with His own body, so fair !  
yet, so easy for us to cherish !

His brightest jewel, laving all His limbs with splendour,  
is His consort (abiding in His bosom) ;

His renown, beyond all praise ;

In the blaze of His glory, no blemish can you see ;

Seated on His aerial Vehicle, so dear to Him, He  
takes in without wonder,

The warm praise of the hosts of heaven, drinking  
Him, with their looks—

*Siva* of the three eyes, (*Indra* of the thousand eyes)  
and the rest—(their unwinking eyes serve them  
well) ;

All can but wonder at His beauty, unique!

*Satakopa* is in raptures thus.

स्रष्टा क्रान्ता च लोकान् हतधरिणभरोऽनन्यभोग्याङ्घ्रियुग्मः

चित्तोद्यन्नीलरूपो निरवधिरसदस्वाङ्घ्रिरप्यक्षमूर्तिः ।

नित्योपास्यस्वपादो निखिलवसुमतीगोपनस्वाङ्घ्रिवृत्तिः

मुष्णन्मूर्तिप्रतीत्या यमपरवशतां प्रैक्षि लोकैकनाथः ॥ ३५ ॥

Sloka : 35

## Century III - Decad 2

The Lord Supreme of the worlds—

Creation, protection and dissolution, all His work  
alone !

The Universe blossoms out of Him ;

so He easily takes its measure ;

When the earth feels the burden of evil, He doth  
ease it ;



His feet twain confer the Bliss, unique (on the devotees);  
 In the mind of the faithful, He lets His dark - blue  
 form arise;  
 He makes them crave for the infinite *Rasa* of His  
 Feet, in the Form all - pervasive,  
 Can the devotees refrain ever from cherishing His  
 feet?  
 Did they not of yore, protectingly over - lay the  
 Earth (in every nook and corner);  
 His votaries, while in the throes of death,  
 joyously glimpse His glorious Form;  
 (the travail of birth and death is for them no more).  
 —*Satakopa* has this vision of the Lord.

स्थानोत्कर्षात् रुदीक्षं श्रमहरवपुषं स्वाङ्गपर्याप्तिभूषं  
 तेजिष्ठं नीचयोगात् प्रणमितभुवनं पावनं सन्नतानाम् ।  
 प्राप्त्यर्हस्थानमंहःप्रशमनक्षिपयं बन्धविच्छेदिनादं  
 भेजे शीघ्राभियानक्षमशुभवसतिं लम्बितार्चाभिमुख्यम् ॥ ३६ ॥

Sloka : 36

### Century III - Decad 3

He hath His abode on the high Mount (*Venkata*);  
 Of flaming effulgence, (the sight of) His (dark-blue)  
 Form wipes out all weariness (of body and spirit);  
 His own limbs are His adornment, all over;  
 Intermingling with the low, He enhances His glory  
 the more;  
 The whole world adores Him;  
 Doesn't He make pure, all those bowing unto Him  
 with faith?

His supernal Home of Bliss, is'nt it worthy to be  
sought always ?  
All our sins, His Mount lays low - (Isn't this the  
import of its name - *Venkata*) ?  
His foot doth cleave asunder all bonds ;  
His blessed abode - We have to trek there early,  
while yet sound in limb ;—  
Thus did *Satakopa* experience and sing of the Lord  
of the *Venkata Hill* (whom we should serve uncea-  
singly) !

भूतैस्तत्कार्यभूतैश्शुभनिजवपुषा दीप्तिमद्भिः पदार्यैः  
पथ्यास्वादोपपन्नैः श्रुतिमुखसुभगाशेषशब्दप्रपञ्चैः ।  
नानाकारैः पुमर्थैर्जगदधिपतिभिश्चेतनाचेतनौघैः  
जुष्टं दोषैरदृष्टं निखिलतनुतया संप्रतुष्टाव तुष्टः ॥ ३७ ॥

Sloka : 37

### Century III - Decad 4

His Form incorporeal, becomes corporate with the  
earth and other elements ;  
and sentience besides ;  
Then His Form glows in glory, *non - pareil* !  
Precious things (rich and rare) abound in His abode ;  
On the path leading unto Him, are sweet and whole-  
some edibles (quite within reach) ;  
He is in all the sacred lore, beginning with the  
*Vedas* (what else do they point to?) ;  
All the ends of life, varied, here and beyond,  
He would bestow - Is'nt He the Lord of the  
Universe ?

The Sentient and the Insentient – for all, He is the  
resting place !  
Stainless is He – Yea, without the vestige of a  
blemish !  
So sang *Satakopa* joyously of the Lord, whose body  
is the Universe !

ग्राहग्रस्तेभमोक्षे सुररिपुदमने गोकुलत्ताणकार्ये  
गोदार्थोक्षावमर्दे सदहितमथने सिन्धुपर्यङ्कभोगे ।  
क्षोणीभारव्यपोहे क्षितधरवसतौ निर्जराराध्यतायां  
विश्वारम्भे च शौरैः शुभतनुसुषुमोन्मादकत्वं जगाद ॥ ३८ ॥

Sloka : 38

### Century III - Decad 5

The Lord is ever on the alert to relieve the  
distressed !  
Did He not deliver the tusker from the grasping jaws  
of the crocodile ?  
How oft hath He suppressed the *Asuras*, the foes of  
the *Devas* ?  
And didn't He safeguard the denizens of *Gokula*,  
from many ills ?  
And subdue the (demon) bulls, for *Goda's* sake ?  
To those that wronged the righteous ones, did He  
give any quarter ?  
Why doth He lie awake on the ocean - couch ?—  
Surely, to rid the earth of its burden, time and  
again !  
He stands on the (*Venkata*) Hill too, for all to  
behold !

He the adored of the heaven - dwellers and the  
 creator of the Universe !  
 The sight of His blessed Form, so fair, doth indeed  
 madden the votaries !  
 So sang *Satakopa* of the Lord, who appeared in the  
*Soora clan* !

पद्मार्क्षीं पापहन्त्रीं मणिरुचिममराधीशचिन्त्याङ्घ्रिपद्मां  
 तत्तादृक्कुन्तलश्रीसुघटितमकुटां भावुकप्राप्यपादाम् ।  
 शुद्धास्वाद्यस्वभावां यमभरमथनीं भक्तधीवृत्तिभाव्यां  
 नीचोच्चाभीष्टवृत्तिं हरितनुमवदन्निर्मलार्चानुरक्तः ॥ ३९ ॥

Sloka : 39

### Century III - Decad 6

Ah, His Lotus - eyes, before which all sins flee !  
 His Form, in hue like a blue gem ;  
 His Lotus Feet cherished by the lord of the Devas  
 and other devotees as well ;  
 The glowing diadem over His tresses, so bewitching ;  
 His whole nature, ambrosia - sweet unto the pure  
 ones ;  
 The minions of the god of Death quaking before  
 Him ;  
 The devotees keeping Him ever in their mind and  
 heart ;  
 His succour being available to all, high and low,  
 without distinction ;  
 Thus the Lord appears as a gracious Icon (*Archa*),  
 easy to behold and adore !  
 So affirms *Satakopa*.

स्कीतालोकादिभूम्ना पृथुबहुभुजया दिव्यमाल्यास्त्रभाजा  
 सद्ब्रह्माकल्पक्लृप्त्या त्रिदशरसकृतारक्षणौन्मुख्यवत्या ।  
 मुक्तैरुत्तंसिताङ्घ्र्या स्थिरधृतरमया श्यामया नित्यसत्या  
 शौरेः कान्त्या जितानां स्वबहुमतजनस्वामितामन्वमंस्त ॥ ४० ॥

Sloka : 40

### Century III - Decad 7

The Lord is bathed in splendour ;  
 His (four) arms, massive and long are so fair ;  
 The fragrant *tulsi* garland adorns His chest ;  
 The flaming *Discus* glows in His hand ;  
 Goodly raiment and precious ornaments too, He  
 wears !  
 He that gave the ambrosia to the Devas, is ever  
 eager to save all ;  
 The liberated ones crown their heads with His feet !  
*Sri*, His Consort abides in Him always !  
 The dark - blue One's glory never fades, (even during  
 the Deluge) !  
 The devotees who lose themselves in this  
 glory of the Lord, are the Masters worthy of my  
 regard !  
 So declares *Satakopa*.

चित्ताकृष्टिप्रवीणैरभलपनसुखैः स्पर्शवाञ्छां दुहानैः  
 आतन्वानैः दिदृक्षां श्रुतिहितसहितैरात्मनित्यादराहैः ।  
 विश्लेषाक्रोशकृद्धिः स्मरदरतिकरैर्दत्तसायुज्यसङ्गैः  
 कुर्वाणैर्बाललाल्यं मिळितगुणगणैः नित्यदृश्याङ्गमाह ॥ ४१ ॥

(Oh, ye bards ! let me tell you !)  
Waste not your life, in singing others' praises ;  
The Supreme Lord alone is worthy to be sung by  
you !

प्रादुर्भावानुभावात् परिजनविभवात् पावनालङ्कितत्वात्  
चैत्रव्यापारयोगादवटितघटनादेवभावप्रसिद्धेः ।  
आश्चर्यक्रीडनत्वात्सरसिजनिलयानन्दनाच्छन्दवृत्तेः  
ऐश्वर्यव्यक्तिमत्त्वादघशमनतनुं केशवं व्याजहार ॥ ४३ ॥

## Century III - Decad 10

He did incarnate here in Forms manifold ;  
He is served by truly glorious ones (like *Garuda* and  
*Adisesha*) ;

He is adorned by the hallowed (*Tulsi*) garland ;  
 Victory in battle is ever His ;  
 (the conquest of *Banasura*, don't you remember ?)  
 The impossible He achieves ;  
 (didn't He bring back the Brahman's child long  
 dead ?)

His Divine Nature is ever manifest !  
 His 'pranks' are mysterious- beyond comprehension !  
 Is this because, He is enslaved by the charms of the  
 Lady, Lotus - born ?

He takes on any Form, He chooses ;  
 doesn't He pervade everything ?  
*Kesava's* Form quietens all sins, sure !  
 —Saith *Satakopa*.

एवं सौन्दर्यभूम्ना तनुविहितजगत्कृत्यसौभाग्ययोगात्  
 स्वेच्छासेव्याकृतित्वात् निखिलतनुतयोन्माददानार्हकान्त्या ।  
 लभ्यार्चवैभवत्वात् गुणरसिकगुणोत्कर्षणादक्षकृष्ट्या  
 स्तुत्यत्वात् पापमङ्गात् शुभसुभगतनुं ग्राह नार्थं तृतीये ॥ ४४ ॥

Sloka : 44

### Century III - Decads I to 10.

#### A Review

The Lord is beauteous beyond compare !  
 Out of His Form emerges the Universe, which He  
 ever saves ! (Isn't His alone ?)  
 Of His own volition, He is present at hallowed spots,  
 (like the *Venkata Hill*), easy for devotees to adore !  
 Everything (sentient and insentient) forms His body ;  
 the minds of His votaries grow frenzied !  
 In the form of *Icons*, He is most easy to worship !



Those that enjoy His wondrous attributes - He  
 makes them eminent !  
 Pervading everything, He alone is worthy of praise !  
 He wipes out all sins ;  
 His Form is thus most auspicious and charming !  
 This is the gist of the third *Century* of the hymns of  
*Sri Satakopa*.

श्रीमन्नारायणः स्वाम्यनुगुणमकुटो वीरदामाङ्कमौलिः

दुर्दान्तारातिहन्ताद्भुतनियततनुः कल्पपादोधितल्पः ।

चिश्वाद्यं ज्योतिरुर्वीधरफणिशयनो वेदरूपखकेतुः

निर्धृताशेषदोषः प्रभुरथ कथितः सुस्थिरैश्वर्यसीमा ॥ ४५ ॥

Sloka : 45

### Century IV - Decad I

The Lord *Narayana* is ever united with *Sri* ;  
 His diadem betokens His overlordship ;  
 On His tresses is twined the (tulsi) wreath, (the  
 Hero's insignia) ;  
 Did He not of yore strike down the mighty tusker,  
 reputedly invincible ?  
 His (glowing) Form excites marvel, ever ;  
 (Perhaps most, when) He sleeps cosily on the waters  
 of Deluge,  
 With His glory primeval !  
 The hooded Serpent is His couch, and on His ensign  
 is (Garuda) the Veda - corporate !  
 He is the Lord of all, without a blemish !  
 Himself is the limit to wealth, unfading, infinite !  
 So sings *Satakopa*.

शैत्यात् सौगन्ध्यभृन्ना रुचिरचिरतया पोषणात् आभिरूप्यात्

सन्दर्भात्पुष्पसङ्गान्महिततुलसिकामालया शङ्खतश्च ।

चक्राधीशस्य योगाद्वटदलशयनार्हणीयापदानैः

सम्पन्नानेकभोग्यं निरविशदजितं कृष्णमूर्तिं शठारिः ॥ ४६ ॥

Sloka : 46

### Century IV – Decad 2

Oh, how charming is Krishna's Form !

How the simple, cool, fragrant wreath of *tulsi*  
becomes Him !

He Himself is fragrant ever ;

What a glow is there in His limbs, well - nourished !

And how well do His adornments and actions  
harmonise - flowers (multi - hued), and the *tulsi*  
garland grand (and green), the (white) *conch*, and  
the (flaming) *Discus*,

the tiny bed of banyan - leaf,

and His merry sports (with the cowherdresses) !

Well, He is the sole enjoyer of all things precious !

He, the ever victorious !

Thus does *Satakopa* sing of his experience.

चेतोगन्धानुलेपः स्तुतिवचनकृतस्रक्पटोऽञ्जल्युपात्ता-

लङ्कारः प्राणवासी कलितवरशिरोभूषणश्चेतनेन ।

शीर्ष्णा सत्पादपीठः स्वतनुसदनतामात्मरूपे वितन्वन्

अन्योन्यात्मच्वयोगात् प्रभुरगणिमिथः श्लिष्टभावोऽथ तेन ॥ ४७ ॥

Sloka : 47

### Century IV - Decad 3

The Lord and His devotees are gloriously mingled !

The sandal paste on His bosom is verily the heart  
of the votaries ;

The wreaths He wears are the songs of praise,  
  offered by the faithful ;  
His rich adornments are the *Anjalis* - the folded  
  hands of His adorers ;  
The life - breath of the devotees is where He abides ;  
Their souls are His glorious crest - jewels ;  
Their bowed heads are His footstool ;  
His body is the home for all righteous souls ;  
The Lord, His possessions, His devotees  
and all that is theirs, are inextricably united indeed !  
Who could unravel this tangle ?  
So sings *Satakopa*.

भूम्याद्यैः सागराद्यैः ज्वलनशशिसुखैः वस्तुभिः वत्सपूर्वैः  
नृत्यद्भिः स्वैश्च लोकादिभिरथप्रथिविक्षिद्धिरात्मीयदासैः ।  
सौलभ्यैश्चर्यवर्गैरपि च गुणगणैर्वासुदेवो वियोगे  
स्वीयैस्तुल्यैश्च भक्तान् व्यथयतिमधुहेत्यब्रवीत् कारिसूनुः ॥ ४८ ॥

**Sloka : 48**

### Century IV - Decad 4

*Vasudeva*, the slayer of *Madhu*, causes great grief  
unto His devotees as well !  
When the votaries feel separated from Him, does not  
every object, painfully remind them of Him ?  
The earth and other elements, the ocean  
and other waters, the glowing Sun and Moon,  
the frisking calves and their kind, the dancing  
cowherds and the other worlds too, aren't they  
associated  
with his glory, love and sociableness ?  
Do not the Rulers of this earth reflect His majesty ?

His devotees, don't they signify His love and service ?  
 (Ah, how could any one escape the thought of Him ?)  
 Saith *Satakopa*, the son of *Kari*.

आपन्नानन्यबन्धौ सरसिजनिलयावहृभे सान्द्रमोदे  
 भक्ताधध्वंसशीले तदुचितसमयाश्वासदानप्रवीणे ।  
 कर्पूरालेपशोभे समधिकरहिते तोषके सर्वपूर्णे  
 कृष्णे स्तुत्यादिभाजां शठरिपुरवदत् धन्यतां निन्दितान्यः ॥ ४९ ॥

Sloka : 49

### Century IV – Decad 5

Who are the blessed ones ?  
 Surely, the devotees of Krishna !  
 They know His worth indeed, and praise Him !  
 To the loving ones in distress, did He not prove  
 Himself to be the sole refuge ?  
 Isn't He the Beloved of *Sri*, the Lotus - Born (the  
 benign Mother of all) ?  
 Isn't He the source of infinite joy - skilled in rooting  
 out the sins of His votaries ?  
 Who more able than He, to comfort us in the way,  
 most apt to the occasion ?  
 The fragrant camphor, green, glowing on His bosom -  
 isn't it so comforting ?  
 Surely, He is *non - pareil* ;  
 then, who can surpass Him ?  
 Pervading all, He is ever the inner source of delight !  
 Those who know not this, are the cursed ones !  
 Exclaims *Satakopa*.

इच्छासारथ्ययोगात् प्रहरणनवनात् श्रीतुलस्याढ्यमौलेः

स्तुत्याङ्घ्रयोः पादधूल्या खजनभजनतत्पादधूलीनमोभिः ।

तन्मूलखाङ्घ्रिनुत्या तदितरभजनत्यागपूर्वोपसत्या

देवं प्राचिख्यपत् स्वप्रणयिषु भिषजं केसरस्रग्बिभूषः ॥ ५० ॥

Sloka : 50

### Century IV - Decad 6

Oh His own volition, the Lord became a charioteer  
(to Arjuna) ;

His weapons ever sing His glory !

The blessed *tulsi* is the precious wreath on His head !

His feet are worthy of praise always ;

the dust on them saves us from all ills ;

why, even the dust on the feet of His devotees is an  
all - cure for us !

Clasping *their* feet, we can attain to the Lord easily !

Why then would any one seek the help of the lesser  
gods ?

Our Lord alone is the unfailing balm to those that  
love Him !

Thus declared *Satakopa*, the wearer of the *Bakula*  
wreath.

आपद्धन्धुत्वदीप्तं निरवधिकमहानन्ददं क्रान्तलोकं

दुदर्शं देवतानां पितरमनुषधिं सर्वभूतान्तरस्थम् ।

पूर्णज्ञानैकमूर्तिं धृतशुभतुलसिं चक्रनादं श्रुतीनां

विश्रान्तिस्थानमीशं विशादवहुगुणं प्राहखिन्नः शठारिः ॥ ५१ ॥

Sloka : 51

## Century IV - Decad 7

The lord is the true friend (kinsman) protecting us  
 in danger (even at the time of Deluge) ;  
 This is His glory !  
 (*Apat - Bandhu* is His name !)  
 He is the bestower of infinite bliss too ;  
 Isn't He the Infinite one, that bestrode the worlds  
 (to redeem them) ?  
 Though hard to perceive by the Devas, He is yet a  
 kindly Father to the mortals !  
 Doesn't He reside in the hearts of all beings ?  
 He is the fount of wisdom, perfect and infinite !  
 His auspicious *tulsi* wreath is a unique symbol (of  
 His unfailing grace) ;  
 The fame of His *Discus* resounds in the world ;  
 All the *Vedas* rest in Him, calm and assured ;  
 (Doesn't He Himself find in them a resting place ?)  
 Pining grievously for the Lord, *Satakopa*  
 descants thus on His many glowing attributes.

दुर्शीलो मांसचक्षुर्निर्वधिदुरितो वीतलज्जोविलोलः

प्रेक्षाहीनोऽन्यसङ्गात्कृतमपि लघयत् शीलमन्तर्दधानः ।

कर्मज्ञानादिशून्यो निरूपधिविहितां ज्ञानदर्ष्टिं विनिन्दन्

प्रख्याप्यैव स्वदोषान् पतिगुणरसिकः तद्दिदृक्षां च चक्रे ॥ ५२ ॥

Sloka : 52

Sri *Satakopa* does in this connection proclaim his  
 utter unworthiness too :—

“ Of unrighteous conduct, having mere sensory eyes,

provoked endlessly to wrong, shameless to boot,  
and with an unsteady mind, (could there be any  
hope for me ?)

“ I haven't the sense even to think of Thee, Oh,  
Lord !

“ I reckon light the joy of Thy experience before !

“ Yet, somewhere is hid within me the desire to  
serve Thee !

“ Yea, even within me, who has no act of merit or  
perceptive knowledge, to commend me !

“ Alas, my inward eye remains shut - when will it be  
opened ? ”

Thus, the sage, who could delight in  
the gracious attributes of the Lord, gives vent  
to his longing for Him !

सौन्दर्यादां स्वर्काये हृदि च खनिकरे पूर्णतायां च कान्तां  
सम्यग्ज्ञाने प्रकाशे वलयरश्मनयोर्वर्ष्मणि स्वस्वरूपे ।

स्याद्विष्णोर्यद्यपेक्षा तदिदमखिलमुन्मूलनीयं तदीर्यैः

इत्यूचे कारिस्रनुः तदुपरिकथयन् तं शिवाद्याश्रिताङ्गम् ॥ ५३ ॥

Sloka : 53

### Century IV - Decad 8

Dost thou long for the Lord, beauteous, residing in  
thine own heart, of infinite lustre, like the dark—  
blue sky ?

Yea, for Him, whose armlets, girdle and other  
adornments gain lustre from His lovely limbs ?

Dost thou seek true wisdom at its source ?

If so, thou shouldst root out all desire for other  
things !

Isn't He present in everything and aren't *Siva* and  
the rest in Him ?  
Thus, saith *Satakopa*, the son of *Kari*.

कारुण्यादब्धिमाथी तदुपरिशयितस्तत्समानाङ्गवर्णः  
ख्यातौदार्यस्वदाने रुचिरमणिरुचिर्वेषतोऽतीवभोग्यः ।  
आत्मत्वेनानुभाव्यो दुरधिगमपदो बन्धमोक्षस्वतन्त्रः  
खान्यप्रेमोपरोधी स्वदत्त इह विभुस्तत्पदोत्कण्ठिताय ॥ ५४ ॥

Sloka : 54

### Century IV - Decad 9

The Lord, out of compassion (for the *Devas*), did  
churn the ocean ;  
Then He lay down on it, (the better to respond to  
piteous calls) ;  
His limbs too are sea - hued ;  
Yea, He is generous indeed in giving Himself, to the  
world, (like the sea and the rain - cloud) ;  
He is charming like a blue gem ;  
the fragrant *tulsi* wreath, makes His Form most  
delightful !  
He is to be enjoyed, as the inmost soul of all !  
To attain to His feet (of our own accord) is most  
hard ;  
To keep us in bondage or to liberate us, it is His own  
sweet will ;  
(He would let us bind Him too !)  
You may say that He is jealous and wouldn't suffer  
us to hanker after others ;  
Isn't He ready ever to give Himself to those devoted  
to His Feet ?  
Thus *Satakopa* gives the clarion call !



तापैः संबन्धदुःखैः स्वविभवमरणैः तापकृद्भोग्यसङ्घैः

दुर्गत्या ज्ञातिवृत्तेरनितरविधुतेरण्डकारानिरोधात् ।

प्रह्वीभावोज्झितत्वात् प्रलघुसुखपरिष्वङ्गतश्चातिशोच्यं

विश्वं द्रष्टुं न शक्तो निजपदनयने नाथतिस्सखनाथम् ॥ ५५ ॥

Sloka : 55

The Sage, in this context, despises the world and its  
ways also—

“ The world is painful by nature ;

kinsmen add to its misery ;

its seeming glory is perishable ;

its joys turn to pain, even while being enjoyed ;

they lead also to the torments of Hell, later ;

Men are impelled to commit wrong, first to gain  
their livelihood ;

this results in the unceasing cycle (of birth, decay  
and death) ;

Why, this earth is one vast prison, where pride struts  
around and petty pleasures are avidly chased ;

The sadness of it all !

I can't bear even to behold this world !”

Lamenting thus, *Satakopa* beseeches the Lord to  
rescue him and lead him on the Right path.

स्वानां निर्वाहकत्वात् अहिपतिशयनादब्धिवर्णस्वभावात्

अत्यन्तोदारभावाद्बलभिदुपलतद्दर्शनीयत्वयोगात् ।

सन्मौलिच्चातुलस्या प्रियकरणमुखैरण्डसृष्टौ पदुत्वात्

सुप्रापत्वादिभिस्तं फलमतुलमवैत् भेजुषां एष नाथम् ॥ ५६ ॥

Sloka : 56

These hymns may be taken also as an earnest plea  
to *Satakopa's* fellowmen, to turn to the Lord, thus :—  
“The Lord has proved Himself a sure help to His  
devotees ;  
He lies on the Serpent - couch, (always awake to our  
call) ;  
His sea - hue is a sure symbol of His generous  
Nature, immeasurable ;  
Even *Indra* is demonstrably eager ever, to behold  
Him ;  
The green *tulsi*, wreathed well around His head,  
betokens His skill in creating the Universe,  
out of compassion ;  
He is easy of access ;  
He is Life's fruit, unequalled. Why don't ye reach  
unto Him ? ”

कल्पान्तेऽपि स्थितत्वात्सकलसुरगणसदृभावात् जनानां  
रक्षाद्यापादकत्वात् शिवविधिभरणात् सर्वदेवात्मभावात् ।  
तत्तत्कर्मानुरूपं फलवितरणतो वैनतेयध्वजत्वात्  
मार्कण्डेयावनादेः प्रभुमथ शठजित् प्राह सर्वामरोच्चम् ॥ ५७ ॥

Sloka : 57

### Century IV - Decad 10

The Lord is supreme - greater than all the hosts of  
heaven ;  
Does He not exist alone, even at the end of a *Kalpa* ?  
Does He not create again all the heaven - dwellers ?  
Who but Him saves all from dire ruin ?  
Does He not bear in Himself, *Siva* and *Brahma* too ?

नित्यैश्वर्यं तु त्वयं सहजबहुलसद्भोग्यमन्योन्यसक्तम्  
 क्लेशापादिस्वतुल्यं स्वजनकृतकृतार्थीकृतं स्नेहिवैद्यम् ।  
 संयुक्तं सद्गुणौघैः स्वजनपरिहतोपेक्ष्यमिष्टार्थरूपं  
 श्रेष्ठं निःशेषभोग्यादमनुतशतके देवतासार्वभौमम् ॥ ५८ ॥

## Century IV - Decads 1 to 10

### A Review

In this Century, *Satakopa* proclaims the supremacy of the Lord, by pointing to His following attributes :-

His imperishable riches, being the natural repository of all things truly enjoyable, which by association with Him, become the cause of pain, during separation from Him ;

His fulfilling the desires of His devotees ;

His being the physician to all those that cherish Him ;

His being the store - house of all beneficent qualities, ready to pour out in a flood ;

His preventing the devotees from hankering after joys, that He does not approve,

He Himself being all the excellent Ends of Life ; in  
short  
His being the Fount of Bliss, infinite !

ಚಕ್ರಸ್ಥಾಯತ್ಕರತ್ವಾತ್ ಸ್ವಜನವಶತಯಾ ರಕ್ಷಣೋದ್ಧುಕ್ತಭಾವಾತ್  
ಭವ್ಯತ್ವಾತ್ ಸ್ವಾತ್ಮದಾನಾತ್ ಅಮಲತನುತಯಾ ಶ್ರೀಗಜೇಂದ್ರಾವನಾಚ್ಚ ।  
ನಾನಾಬಂಧುತ್ವಯೋಗಾತ್ ವಿಪದಿ ಸಖಿತಯಾ ವ್ಯಾಜಮಾತ್ರಾಭಿಲಾಷಾತ್  
ಕಾರುण्याಭೀನವೃತ್ತಿ ಕಮಲದೃಶಮವೈತ್ ಕಾರಿಸ್ತನುಃ ಕೃತಾರ್ಥಃ ॥ ೫೯ ॥

Sloka : 59

### Century V - Decad I

*Satakopa*, the son of *Kari* being himself the recipient  
of the Lotus - eyed Lord's compassion, reiterates  
with conviction, that all His acts are indeed motiva-  
ted by compassion :—

The Discus ever swelling in glory in His hand  
doesn't it betoken His eagerness to protect  
the devotees, who hold Him in the bonds of love ?  
How sociable and ready to gift Himself, and His  
body,  
immaculate, to His votaries (the cowherdesses),  
did He prove (while He appeared as *Krishna*) ?  
Didn't He hurry to rescue the distressed Tusker too  
(from the clutches of the crocodile) ?  
He is our *Kinsman* (father, mother, brother and the  
rest),  
and a true friend, who stands by us in times of  
peril ;  
He wants the least excuse to help us !

पाथोधिप्रौढकान्तौ सरसतुळसिकालङ्कृतौ दातृभावे  
 वैकुण्ठत्वे च चक्रप्रहरणवशितादेवतास्थापनादौ ।  
 स्नानामच्यावनादौ सकलनियमने सर्वकर्मज्यभावे  
 नित्यासक्तैः स्वभक्तैर्जगद्वशमनं प्राह कृष्णं शठारिः ॥ ६० ॥

Sloka : 60

### Century V - Decad 2

Dost thou doubt that *Krishna* would wipe out.  
 all our sins (as He declared) ?  
 Behold His swelling lustre like unto the dark sea,  
 and the fragrant *tulsi* wreath adorning His head !  
 Do they not indicate His generous nature, ready to  
 give us everything, even the Bliss Supernal ?  
 Does not His *Discus - missile* proclaim His sway  
 over all ?  
 Who keeps the lesser gods firm in their seats of  
 power ?  
 He never fails His devotees - He keeps His word of  
 promise ever !  
 He is the inner Director of all the Devas ; and so,  
 whatever is offered to them,  
 He is Himself the recipient !  
 His devotees would cherish Him always !  
 -saith *Satakopa*.

ज्योतीरूपाङ्गकच्चात् सरसिजनयनानिष्टविध्वंसकच्चात्  
 मेघौघश्यामळच्चात् श्रितसरसतयोत्कृष्टसौलभ्ययोगात् ।  
 रक्षायां सावधानात् सुभगतनुतया सोपकरास्त्रवच्चात्  
 स्नानां प्रेमातिमात्रं जनयति भगवानित्यवदीत् शठारिः ॥ ६१ ॥

Sloka : 61

**Century V - Decad 3**

The Lord Himself generates in His devotees, their  
 swelling passion for Him !  
 Is it any wonder that they are enthralled—  
 by the effulgence of His Form, His lotus - eyes,  
 and His complexion dark like a cluster of rain clouds;  
 the memory of His exploits, laying low the  
 unrighteous ones;  
 and of His extreme concern for those that love Him,  
 and His unrestrained sociableness ?  
 His auspicious Form, holding all His weapons ready  
 to give succour at the instant - how ravishing it is !  
 —saith *Satakopa*.

आपद्ग्रन्थुच्चकीर्त्या यदुकुलजननात् धीरवीरच्चकीर्त्या  
 लोकानां विक्रमाच्चाश्रितदुरितहृतेरद्भुतैः चेष्टितैश्च ।  
 चक्राद्यस्त्रान्वितत्वात्कमलनयनता संपदा वामनत्वात्  
 क्षीराब्धौ शेषशायी जगदवनमहादीक्षितो अज्ञायि तेन ॥ ६२ ॥

Sloka : 62

**Century V - Decad 4**

The Lord hath vowed to save the world ; this is  
 His one concern ever !  
 “A true friend in times of peril”—this is  
 His glorious appellation, well - proved !  
 Witness His birth in the *Yadu* clan (as Krishna),  
 and as a heroic warrior bold,  
 (Rama, in the royal race of *Ikshavaku*) !  
 And what about His advent as *Vamana*,

the charming, and His sudden shooting up  
as *Trivikrama*, bestriding the worlds entire ?  
How strange, baffling and marvellous  
are the ways, He resorts to,  
for removing the distress of His devotees !  
His Lotus - eyes keep ever awake, while He rests on  
His Serpent - couch  
on the Milky ocean ; His limbs do hold ever ready,  
the *Discus* and other weapons !  
-Thus affirms *Satakopa*.

शङ्खाद्यैर्यज्ञसूत्रादिभिरपि च तथा शार्ङ्गमुख्यैः तुळस्या  
विम्बोष्ठाद्यैस्सुनासाव्रतति निरवधिज्योतिरूर्जस्विमूर्त्या ।  
नेत्राब्जाद्यैरशेषाभरणसुषुमाया स्वैश्च भक्तैर्मनोज्ञो  
देवः स्वानामजस्रं स्मृतिविषयतया भाति चेत्यभ्यधाय ॥ ६३ ॥

**Sloka : 63**

## Century V - Decad 5

The devotees who have beheld once, the Form  
of the Lord (at *Kurungudi*), cherish it always !  
In their mind's eye, even whilst they are afar,  
the beauteous vision arises clear -  
The *conch* and other adornments glow first ;  
then the lustrous "thread", across His bosom ;  
His flashing diadem, the green *tulsi* wreath, and  
the mighty Bow ;  
The "cherry" lips, the grand nose, the lotus - eyes  
(brimful of compassion) ; yea, the whole lovely  
Form  
resplendent, in ornaments manifold,

swims into their ken !  
-saith *Satakopa*.

स्वप्नत्वाद्यैः जगत्याः सकलविधकलावर्तकत्वेन भूता-  
न्तर्यामित्वेन कृत्युद्धरणपरतया भूपरापाकृतेश्च ।  
शैलेन्द्रोद्धारणाद्यैः स्वजनहिततया ब्रह्मरुद्रेन्द्रभावात्  
दुष्कर्मोन्मूलनाद्यैः प्रभुरनिशमहंबुद्धिबोध्योऽन्वभावि ॥ ६४ ॥

Sloka : 64

### Century V - Decad 6

In this Decad, the Sage, *Satakopa* does in truth  
'consciously' enjoy the Lord, (as did the cowherdesses  
of old) ;  
Yea, He is close to the Lord - the Creator of the  
Universe,  
the propagator of all the Arts, the in - dweller of  
all Beings, the Supreme Director at all times,  
easing the burden of the earth and protecting  
His devotees, by wondrous acts, like the lifting of  
the high Mount,  
uprooting all their sins and swaying *Brahma*,  
*Rudra*, *Indra* and the rest to His will !

सर्पाधीशेशयत्त्वादरिदरभरणात् सानुकम्पत्वयोगात्  
सत्साहाय्यात् अशेषान्तरनिलयतयाभूसमुद्दृत्युदन्तैः ।  
सर्वेषां तातभावादितरजनदुराधर्षतादेः शरण्यम्  
दीनानां प्राह विष्णुं शठजनमथनोदेवता सार्वभौमम् ॥ ६५ ॥

Sloka : 65

### Century V - Decad 7

The Supreme Lord (at *Vanamamalai*) is the  
sole refuge for the lowly and the lost !



It is He that lies on the mighty Serpent couch,  
 the wielder of the Discus, compassionate to all,  
 sure help in time of need, the in - dweller of all ;  
 He that (as a Boar) lifted up the sinking Earth  
 is the loving parent to those that cherish Him,  
 and an implacable foe to others-  
 Declares *Satakopa*.

निस्सौहित्यामृतत्वात् स्वदशजनितयाऽनन्यभावप्रधानात्  
 मर्यादातीतकीर्त्या नलिननयनतो नायकत्वात् सुराणाम् ।  
 सर्वश्रेष्ठ्यादियोगादनितरगतिताद्यावहासन्नभावात्  
 दास्ये स्वे स्थापयेत् स्वान् हरिरिति शठजित् स्थापयामास  
 कृष्णम् ॥ ६६ ॥

Sloka : 66

### Century V – Decad 8

Sri *Krishna* Himself establishes the votaries in His  
 service ;  
 Behold Him at repose, as ambrosia, unsatiating (in  
 Kudanthai) !  
 He takes on many a Form at His sweet will and  
 pleasure !  
 His glory is infinite ; His lotus eyes are so charming !  
 He is the Director of all the denizens of heaven !  
 The Lady of the Lotus ever abides in Him ; His glow  
 is superb ;  
 He relieves the distress of His devotees ; He is  
 Himself the Means  
 for attaining Him - the supreme End !  
 No wonder then, He holds His adorers in willing  
 thrall !  
 -Affirms *Satakopa*.

स्वामित्वात् संश्रितानां उपकरणरसात् स्वेष्टसंश्लेषकत्वात्  
 सर्वास्वादत्वभूम्ना कपटवदुतया दारुणापत्सखत्वात् ।  
 दिव्यस्थानोपसत्या भ्रमदरिभरणाच्चापि नारायणत्वात्  
 अत्यासन्नः श्रितानां भवति हरिरिति प्राह कारेस्तनूजः ॥ ६७ ॥

Sloka : 67

### Century V - Decad 9

Sri *Hari* is here quite near (*at Tiruvallavazh*) for all  
 to adore !  
 He the Master Supreme, delights in rendering help  
 to His devotees in diverse ways !  
 He who reposes on His chosen Couch, (Serpentine),  
 is the admixture of all things sweet ;  
 He is the great Deluder !—Didn't He appear as a  
 tiny *Dwarf* and seize all the worlds ?  
 No wonder He keeps He worlds inside Himself at  
 the time of greatest peril - (the *Deluge*) !  
 He dwells in pleasant places, whirling the Discus (in  
 His hand) !  
 He is *Narayana*, the Refuge for the righteous!  
 —Declares *Satakopa*, the son of *Kari*.

प्रादुर्भावादिवृत्तैर्वृषगणदमनात्पूतनाशातनाद्यैः  
 मोहार्थं बुद्धकृत्यैर्गिरिदरभजनस्वीकृतेः स्थानभेदैः ।  
 तेजोध्वान्तादिभावात् जलनिविश्यनात् भिक्षणाद्यैः त्रिपद्याः  
 पीयूषस्पर्शनाद्यैः शिथिलयति हरिः स्वीयहृच्चेत्यथोचे ॥ ६८ ॥

Sloka : 68

### Century V - Decad 10

The Lord, (as *Krishna*) does indeed shatter  
 the hearts of His devotees !

His ways, mysterious and marvellous, are too great  
to endure !

Born at one place, He fled to another, the instant ;

He subdued seven bulls, (just to win a dame) !

He drank in the life of *Putana* (who came as a  
mother to give Him suckle) !

(And many other evil ones, He slew while yet a  
child) !

They say, He appeared as *Buddha* - the Enlightened -  
just to delude the evil ones !

The offerings made to the *Govardhana* Hill, He  
Himself gobbled up !

He is present at many a hallowed shrine, just for  
our convenience !

He is the guiding light to the faithful,  
and the dazzle, blinding the eyes of the faithless !

He reposes on the ocean in tiny Form ;

Isn't He the one that came as a little Dwarf, to beg  
for alms, and seized the worlds entire ?

His sweet ambrosial touch, did it not madden all ?  
—saith *Satakopa*.

इत्थं कारुण्यनिघ्नं दुरितहरजनं प्रेमतीव्रं दुहानं

लोकानां रक्षितारं स्मृतिविषयमहंभावनागोचरं च ।

दीनानां सच्चरण्यं स्वरसकृतनिजप्रेष्यतावास्त्वमूचे

प्राप्तं शक्तिप्रदं श्रीपतिमिह शतके श्रेयसामेकहेतुम् ॥ ६९ ॥

Sloka : 69

### Century V - Decads I to 10 A Review

Thus, in this Century, *Satakopa* affirms that  
the Lord is the only Means to secure all that is great  
and good ;

This is the gist :—

Isn't He the Fount of infinite compassion ?

Do not even His devotees rid us of all sin ?

Doesn't He generate in us great love for Himself ?

He, the protector of the worlds, lets us cherish in  
our memory consciously, His glorious Form,

delighting all our senses ;

He is the only sure Refuge to the lowly and the lost ;

His service is ever a source of delight to His

votaries ;

He is near us, here and there, easy to adore ;

When our mind and heart flag, He revives

them; isn't He the Consort of *Sri* ?

चक्रित्वात्स्वामिभावात् विपदि सखितया बिम्बदृश्याधरत्वात्

अब्धिश्यामात्मकान्त्या धृततुलसितया निर्जराधीशभावात् ।

रक्ताभास्याङ्गभिभावात् पृथुमकुटतयाश्चर्यचर्याविशेषैः

लङ्काध्वंसाच्च कृष्णं शठजिदकथयत् देशिकद्वारगम्यम् ॥ ७० ॥

Sloka : 70

### Century VI - Decad I

The Lord, *Krishna*, (residing at *Tiruvanvandoor*) can  
be reached only through the grace of the Acharyas,  
saith *Satakopa* ; He exclaims :—

“Does not the *Discus* in His hand proclaim His

supremacy ?

Isn't He the true Friend, in times of peril ?

Didn't He (as *Rama*) destroy the city *Lanka* (of the

oppressor, *Ravana*) ?

How charming is His visage, with the cherry - red

lips,

the dark - blue complexion, like unto the waters of  
the ocean,  
green *tulsi* wreath, signifying His overlordship  
of the *Devas*, the (lotus) red soles of His Feet, and  
the high Diadem !  
And how marvellous and strange are His ways !”

पूर्णत्वात् गोपनारीजनसुलभतया लोलनादम्बुराशेः  
न्यग्रोधाग्रेसयत्वात् अरिसुभगतया श्रीमहीवल्लभत्वात् ।  
निर्दोषोत्तुङ्गभावात् निरवधिक्यशस्सद्वशीकारिदृक्त्वात्  
मोक्षस्पर्शेच्छया च स्वयमभिसरतीत्याह कृष्णं शठारिः ॥ ७१ ॥

Sloka : 71

### Century VI - Decad 2

The Lord (who resides at *Vanduvarai*) comes  
of His own accord to where His devotees are !  
His *infinite* glory is co - eval with His easy  
accessibility - Was He not at the beck  
and call of the simple cowherdesses (of *Brindavan*) ?  
Remember also how for the sake of the *Devas*, He  
churned the ocean !  
And wondrous still, did He not in the form  
of a child, repose on a tiny banyan leaf (at the  
Deluge) ?  
Ah, the glory of the Lord, when He holds the  
flaming Discus, in the  
company of His two consorts, *Sri Devi & Bhoo Devi* !  
(Symbol of Power, Compassion and Forbearance,  
co - existing !)  
The Highest of the high, with not a vestige of  
blemish,

His glory spreading boundless, by His gracious  
look, steals the hearts of the righteous ones !  
(Does He long for the embrace of His devotees,  
even more than they for His touch ?) - (Either way)  
Isn't His touch a contrivance to liberate the faithful ?  
—saith *Satakopa*.

संपदारिद्र्यभावादसुखसुखकृतेः पत्तनग्रामभावात्  
पुण्यापुण्यादिभावात्कपटऋजुतया सर्वलोकादिभावात् ।  
दिव्यादिव्याङ्गवत्त्वात् सुरदितिजगणस्निग्धशस्त्रवकीर्त्या  
छायाछायादिभावात् अघटितघटकं प्राह कृष्णं शठारिः ॥ ७२ ॥

Sloka : 72

### Century VI - Decad 3

The Lord (who resides at *Tiruvinnagar*)—  
do you know His contrary dual Nature ?  
Poorest of the poor, and yet infinitely rich ;  
Causing pain and joy (by turns and even at the same  
time) ;  
An unsophisticated Rustic and also a polished City -  
dweller ;  
Doing both good and wrong ; straightforward and  
deceptive too ;  
Being all the worlds and yet not of them ;  
His limbs pure and yet covered with the dust of the  
earth ;  
Steadfast friend to the *Devas* and inplacable foe to  
the *Asuras* ;  
Both a cooling shade and the scorching Sun !  
Lo, who could fathom His ways inscrutable ?  
—wonders *Satakopa*.

रासक्रीडादिकृत्यैः विविधमुरलिकावादनैर्मल्लभङ्गैः

गोपीबन्धाईभावात् व्रजजननमुखैः कंसदैत्यादिभङ्गैः ।

प्रादुर्भाविर्निहीनेष्वसुरभुजवनच्छेदमुख्यैश्चरितैः

आकर्षेत्सर्वचित्तं हरिरिति कथयामास कारेऽपत्यम् ॥ ७३ ॥

Sloka : 73

### Century VI - Decad 4

*Hari* (who dwells in *Vanduvurai*) indeed  
steals the hearts of all ! (How could it be other-  
wise ?)

Do you recall - how He (as *Krishna*) sported  
in glee with song and dance among the cowherdresses  
and played sweet notes on His flute ?

Or, how He laid low the wrestlers, the evil *Kamsa*,  
and the other demons,  
and yet let Himself be bound by the cowherdresses ?

Or how, being born to *Devaki* (the royal dame),  
He fled to mingle with the simple rustic folk ?

Or, how He did hew down *Banasura's* forest of  
arms ?

Surely, these ways would hold us in thrall !

—*Saith Satakopa*, the son of *Kari*.

शङ्खाच्चक्रादितश्च त्रिदशसुरतया सिन्धुशायित्वभूम्ना

तद्वच्चोदारभावादरुणसरसिजाक्षत्वचिह्नेन देवः ।

देवीभिः सेव्यभावादतिसुलभतया स्वेष्टतस्त्रिगुणभावात्

बन्धुभ्यः स्वान्मुरारिर्विघटयति हठादित्यवोचत् शठारिः ॥ ७४ ॥

Sloka : 74

## Century VI - Decad 5

Beware of the Lord (who resides in *Tiruttolaivilli*  
*Mangalam*) !

He is out to snatch us forcibly from all our kith and  
kin !

Do you know His wiles for this ?  
He would first display, His (white) *conch* and  
the (flaming) *Discus* ! (Is this to bewitch us or to  
frighten us ?)

Then He would declare Himself to be the Supreme  
Master of all the hosts of heaven, lying  
cool and cosy on the (Milky) Ocean !  
(Is this to impress us with His glory ?)  
He would then let us infer that He is as generous  
as that ocean (which yielded treasures galore, of  
yore) !

Soon, He would turn on us full blast, the charm of  
His Lotus eyes (a mighty snare) !

We would then realise that this is the seal and  
emblem of His overlordship !

Surely, He who is ever adored by His grand consorts,  
is easily accessible unto us too, and would lavish  
all His love on those that cherish Him !

--Saith *Satakopa*.

पारम्याद्यैश्च पञ्चायुधविहतिमुखैर्ब्रह्मणः स्रष्टृभावात्

देवानां स्वामिभावात् अपि सुभगतयाऽलङ्कृतः कुन्दभङ्गात् ।

प्रादुर्भावैश्च सर्वान्तरनिलयतयाऽहम्ममत्वेऽतिधैर्यम्

चातुर्यादींश्च नृणां अपहरति हरिश्चेत्यभणीत् शठारिः ॥ ७५ ॥



Sloka : 75

**Century VI - Decad 6**

The Lord is an outright plunderer !  
 Caught in His clutches, His votaries  
 would lose all sense of “I” and “Mine” ;  
 their courage and skill, beside !  
 Isn’t this quite easy and natural for Him  
 the Supreme, (that bestrode the worlds),  
 bearing the five weapons always ?  
 Isn’t He the creator of *Brahma*, our own progenitor  
 and the Overlord of the Devas ?  
 Further, isn’t His generosity well - known,  
 and His Form well - adorned, quite winsome ?  
 Who could resist Him ?—Remember the demons  
 in the form of trees, struck down by Krishna !  
 Also recall how He has come down  
 to this world oft, in different forms (as Rama  
 Krishna, and so on) !  
 Ah, finally could we forget that He is ever  
 right inside us, be - known and unknown !  
 —saith *Satakopa*.

पारम्यात् भव्यभावात् सगभिहितसुखैः श्रीशतैश्वर्यभूम्ना  
 स्नेहिच्चेनाभिरूप्यात् श्रितपरवशता सर्वलोकेशतायैः ।  
 धृत्यादेरादिहेतुं सुरमथनमथाव्याहरत्संश्रितानां  
 वेदानागस्त्यभाषावपुष उदधरत् श्रेयसे देहिनां यः ॥ ७६ ॥

Sloka : 76

**Century VI - Decad 7**

With His Supremacy intact, the Lord appeared  
 in this world (as *Krishna*) ;

His devotees are enamoured of His (*tulsi*) garland—  
 and speak about it ever ;  
 Isn't it the insignia of *Sri* and all other prosperity ?  
 His heart is full of love (for his votaries) ;  
 With His Form beauteous, He is ever at the call of  
 His adorers ;  
 He, the Master of all the worlds, is the primal  
 cause of courage and zeal in His devotees ;  
 Do not His exploits and sports during each  
 manifestation, serve just this purpose ?  
 Behold, the Lord that slew *Mura* is here (at *Kolur*) !  
 Thus expounds *Satakopa*, the Sage that  
 for the good of all men, did give generously,  
 the import of the *Vedas* in *Tamil* (*Agastya's*  
*language*).

लोकस्रष्टृत्वशक्तयायुधसुभगतया जिष्णुसारथ्ययोगात्  
 स्रग्भाह्देवेशभावात् गरुडरथतया स्वाश्रितेपक्षपातात् ।  
 कान्त्या साम्राज्ययोगात् अवतरणदशा स्पष्टपारम्यतश्च  
 स्वीयायत्तत्त्वभूतिद्वयमथ कथयामास देवं शठारिः ॥ ७७ ॥

Sloka : 77

### Century VI - Decad 8

*Satakopa* reiterates the glory of the Lord :—  
 He the Creator of all the worlds, glowing with His  
 weapons, five,  
 out of His own volition, became a charioteer to  
*Arjuna* ;  
 He, the wearer of the (*tulsi*) wreath, symbol of His

सर्वात्मत्वात् जगत्याः क्रमणत उत संरक्षणात् विष्टपानां  
 शत्रुध्वंसात् परत्वाद्यभिमतदशया पञ्चधावस्थितत्वात् ।  
 निर्वाहादण्डकोटया बुधदयिततया सर्वशीर्ण्यङ्गप्रदानात्  
 मोक्षेच्छोत्पादकत्वात् हरिमथ शठजित वक्त्यनर्हद्वियोगम् ॥ ७८ ॥

## Century VI - Decad 9

How can I bear to be parted from the Lord ?  
 Isn't He the inner Soul of all things - sentient and  
 otherwise ?  
 Did He not bestride the worlds and graciously  
 lay His Feet on the heads of all Beings ?  
 Who else is the Saviour of all the worlds, and  
 the destroyer of His foes ?  
 Doesn't He (for our sake) appear in Five Forms,  
*Para, Vyuha, Vibhava, Archa and Antaryamin* ?  
 He, the Director of the Universe, vast and innumera-  
 ble, holds the wise ones, as His inner life !  
 Doesn't He ever rouse in us the desire for  
 Liberation ?  
 —Thus exclaims *Satakopa*.

आपत्संरक्षणादर्थुपकरणतया मेघसाम्यादिभूम्ना  
 खानां विश्वासदानात् सुरगणभजनात् दिव्यदेशोपसत्त्या ।  
 प्राप्याप्राप्यत्वयोगात् स्वजनविजनयोः सत्प्रपत्तव्यभावात्  
 ऊचे नाथं शरण्यं श्रुतिशतविदितं वेङ्कटेशं शठारिः ॥ ७९ ॥

Sloka : 79

### Century VI - Decad 10

*Satakopa* says :—

“The Lord who dwells on the blessed *Venkata Hill*,  
 is the sure help in times of peril !

For what else does He bear the *Discus* ?

Doesn't His complexion dark like the rain - cloud  
 proclaim His bounty ?

He Himself bestows unwavering faith (to His  
 devotees).

The Lord cherished by the hosts of heaven,  
 easy of access to the faithful, but hard to attain  
 by His detractors, is the only Refuge for the  
 righteous !

This is the Truth revealed by all the Vedas !”

इत्थं सद्धारगम्यं स्वयमितमसहसायिनां योजनाहं  
 कर्षन्तं स्वैश्वरित्वैर्विघटितविजनं खान्वितस्तेयदक्षम् ।  
 धृत्यादीनां निदानं घटकवशमहाभूतियुग्मं शठारिः  
 वैघटयस्याप्यनर्हं प्रपदन्सुलभं प्राह षष्ठे शरण्यम् ॥ ८० ॥

Sloka : 80

### Century VI - Decads 1 to 10

#### A Review

This is the gist of the sixth century of the hymns of  
*Satakopa* :—

Through the grace of the *Acharyas*, the Lord will  
 come to us of His own accord ;  
 He is the great reconciler of all things opposite ;  
 The stories of His marvellous acts, charm the hearts  
 of His devotees ;  
 tear them away from their kith and kin ;  
 and make them lose the sense of "I" and "Mine" ;  
 When our heart flags, He infuses Zeal and courage ;  
 He is the Lord of *Vaikunta* and all other worlds,  
 beside ;  
 To part from the Lord, worthy of our Surrender and  
 so easy to attain,  
 is indeed unbearable !

निस्संख्याश्चर्ययोगादतिमधुरतयाऽथोजगत्कारणत्वात्  
 न्यमोदार्हचभूम्ना त्रिदशपतितया वाङ्मनस्सन्निधानात् ।  
 पीयूषस्पर्शनाद्यैः अखिलपतितया लोकसंरक्षणाद्यैः  
 शाठ्याशङ्कां सहेत त्रितनुरसुरहेत्याह चिन्तान्तिकस्यः ॥ ८१ ॥

Sloka : 81

### Century VII - Decad I

Lo, I am wracked with a doubt - am I being let  
 down as a prey unto my senses ?  
 This unworthy thought, may the compassionate  
 Lord forgive !  
 How innumerable, His marvellous acts !  
 How sweet His nature !  
 He, the First cause of the Universe, the Master of  
 the heavenly hosts, reposed on a tiny banyan leaf,  
 quite at ease ;

**He glows in our thought and word !**

**The sole Director of all the worlds, ever intent on  
their protection,**

**He has three Forms (*Brahma, Vishnu and Siva*), do  
you ken ?**

**He bestowed ambrosia on the *Devas* and struck  
down the *Asuras* !**

**(Surely He would put down my evil propensities  
and gain for me the life eternal !)**

**—saith *Satakopa*.**

धीरङ्गे सभिधानाभिखिलजगदनुसृष्टाद्यैः शुचित्वात्

विश्वस्तानिष्टभावादुरगश्चयनतः पुंसु कर्मानुरूपम् ।

शर्मशर्मप्रदानात् जलदतनुतपोपक्रियातत्परत्वात्

स्वामी स्वानां विगर्हा उपशमयति चेत्याह धीमान् शठारिः ॥८२॥

**Sloka : 82**

### **Century VII - Decad 2**

**The Creator (Protector and Destroyer) of the  
Universe,**

**the immaculate one, reposes on His Serpent -**

**Couch, here, in hallowed *Sri Ranga* !**

**(In His Form as *Narasimha*) He destroyed the evil  
demon (*Hiranya*) !**

**He bestows happiness or misery on mortals,  
according to their past deeds, good or evil !**

**His hue, dark as a rain - cloud reminds all  
of His generosity and sure help in times of peril !**

**He is a magnanimous Master, who would appease**

His devotees, even when they would chide Him  
 (for assumed neglect) !  
 —Thus saith the wise *Satakopa*.

पञ्चाक्षत्वेन हृत्स्थः परमखनिलयः खोपकारी विगर्जत्  
 शंखोऽनिष्टप्रहर्तादिरविलसनकृद्रक्षकोऽम्भोधिदृश्यः ।  
 आपत्संरक्षकः श्रीमकरवरलसत्कुण्डलः स्वाङ्गकान्त्या  
 स्वेषु स्वं गोप्तृभावं प्रकटयति हरिश्चेत्यशंसत् शठारिः ॥ ८३ ॥

Sloka : 83

### Century VII - Decad 3

The Lotus - eyed Lord, dwells in our hearts,  
 in His seat supernal (*Parama pada*),  
 and in holy shrines alike !  
 Here He is (at *Tirupperai*), with His resounding  
 Conch, the slayer of demons and the protector of  
 His devotees - *Hari*, the sure help in time of peril!  
 The cloud - hued One, with His glittering ear -  
 rings,  
 by the glow of His limbs, Himself proclaims  
 His protective nature to His devotees !  
 —saith *Satakopa*.

विक्रान्त्या विष्टपानां अमृतमथनतश्चोद्धृतेर्भूतधात्र्याः  
 कल्पे लोकादनाच्च क्षितिभरहरणात् दैत्यराजप्रहारात् ।  
 लङ्कासङ्कोचकत्वात् असुरभुजवनच्छेदनात् लोकसृष्टेः  
 धृत्या गोवर्धनाद्रेः स्फुटजगदवनप्रक्रियं श्रीशमाह ॥ ८४ ॥

Sloka : 84

## Century VII – Decad 4

The Lord Consort of *Sri*, how oft, He has manifested  
 His deep concern for the welfare of the worlds !  
 Didn't He (as *Trivikrama*), bestride the  
 worlds (to rid the *Devas* of *Bali's* oppression) ?  
 Before this, didn't He (in *Tortoise* - Form) churn  
 (the Milky Ocean)  
 to gain ambrosia (for the *Devas*) ?  
 And (as a mighty *Boar*), didn't He lift up the  
 sinking Earth ; and (as the Man - Lion), slay  
 the Demon - King (*Hiranya*) ?  
 Didn't He (as *Rama*) destroy (*Ravana's*) Lanka ?  
 And didn't He (as *Krishna*), ease the Earth's burden  
 (thro' the Great War) ;  
 and hew down *Banasura's* forest of arms ?  
 Didn't He also lift up the *Govardhana Hill* (to save  
 the cowherds from *Indra's* ire) ?  
 He lets the worlds emerge out of Himself  
 and keeps them safe inside too, at the time of  
 Deluge !

—saith *Satakopa*.

साकेते मुक्तिदानात् स्थिरचरजनुषां सर्वशोरक्षकत्वात्  
 चैद्ये सायुज्यदानात् जगदुदयकृतेरुद्धृतेर्भूमिदेव्याः ।  
 याच्नार्थं वामनत्वात् शिवभजकमुनेः मोक्षदानाद्युदन्तैः  
 स्नेहं सर्वाश्रयं स्वं प्रकटयति हरिश्चोत्पत्त्याज्ञायितेन ॥ ८५ ॥

Sloka : 85

## Century VII – Decad 5

The Lord appeared as the Prince of *Ayodhya*



and rid the earth of (*Ravana's*) oppression; more  
 than this,  
 He gave unto all in his city, sentient and otherwise,  
 Salvation sure !  
 Wondrous still (*as Krishna*) He gave that bliss  
 also to *Sisupala* (His inveterate despiser) !  
 He created the worlds; He lifted up the sinking Earth;  
 He became a tiny dwarf, to beg (for the sake of the  
 Devas);  
 And He it was that saved *Markandeya*, Siva's devotee  
 (from the cruel clutches of Death, for ever) !  
 Is it any wonder that the memory of these acts  
 of the Lord,  
 enthral the devotees and makes them seek His  
 feet as Refuge !  
 All this is the doing of Hari - saith *Satakopa*.

नाभीपद्मोज्ज्वलत्वात् विधिशिवभजनीयाद्भ्रिभावात् गवां च  
 त्राणाद्यैः सर्वभूतान्तरनियमनतः संश्रिते भव्यभावात् ।  
 ब्रह्माद्यापद्विमोक्षादसुरनिरसनात् तातरक्षोनुजत्वात्  
 स्वीयाक्रन्दापहारी भवति भगवानित्यवादीत् शठारिः ॥ ८६ ॥

Sloka : 86

### Century VII - Decad 6

Out of the Lord's navel, blossomed the Lotus  
 (of the Universe):  
 His Feet, *Brahma*, *Siva*, and the rest, ever adore ;  
 Their deliverer in times of peril, isn't He ?  
 He is the inner Director of all beings; yet, a bonds-  
 man to His adorers, even to the cows (of  
*Brindavan*) which He protected!

He subdued the inimical *Asuras*; He was also the  
loving protector of (*Vibishana*) the evil *Rakshasa's*  
brother!

The compassionate Lord cannot indeed bear the  
distressed cry of His devotees !  
—so declares *Satakopa*.

दग्भ्यां पद्माकृतिभ्याममरतरुलता नासिकातोऽधरेण  
भ्रूचापेन स्मितेनाप्यथ मकरलसत्कुण्डलाभ्यां विशिष्टः ।  
फालेनार्धेन्दुभासाऽमलमुखशशिना नेत्रशोभादिभाजा  
श्रीमान् देवः किरीटी स्मृतिविशदतनुर्भाति चेत्यभ्यदायि ॥ ८७ ॥

Sloka : 87

### Century VII - Decad 7

The glorious enchanting Form of the Lord is  
visioned clear, in the mind's eye of His devotees;  
His face doth shine, like a full moon without a  
stain  
with the beauteous features of the eyes, the  
nose, the lips, the brows, the smile, the ringed ears  
and  
the forehead - each so charming !  
These limbs remind us, in turn,  
of the (red) lotus, the tender shoot of the heavenly  
tree ;  
the red coral, the bow, the flashing lightning,  
the sparkling tender leaf and the bright half - moon!  
And the gracious look in the eyes - how heartening !  
The high diadem indeed crowns His glory !  
—Thus saith *Satakopa*,

भूतैश्चन्द्रार्यमाद्यैः सकलयुगगतैः वस्तुमिश्रेतनाद्यैः

स्वैः लोकानां नियत्या स्मरणतदिरोत्पादनान्माननाद्यैः ।

दुर्ज्ञेयत्वात् स्वभाजां बहुशुभकरणात् वेदवेद्यत्वभावात्

श्रीमानाश्चर्यनानाविभव इति ततः श्रीधरः प्रत्यपादि ॥ ८८ ॥

Sloka : 88

### Century VII - Decad 8

The Lord in whom abides His consort *Sri*,  
who can fathom His glory, multi - faced, and  
marvellous ?

He is the Director of the Elements and the Sun and  
Moon, beside ;

Nay, He is all things that last, aeon after aeon !

In Him is contained all things, sentient and  
insentient ;

All things obey Him, in inexorable law ;

Pride and egoism - the root of our pain - they come  
from Him too ;

His nature is inscrutable ; Has He a Form or no ?

you can have it either way - as the *Vedas*  
declared of yore !

What does all this matter ? - He fails not to do  
good to His devotees, in diverse ways !

—Saith *Satakopa*.

स्वामित्वाश्चर्यभावादपि च करुणया दत्तवारज्जम्भणत्वात्

उच्चीवापादकत्वादघटितघटनाशक्ति वैकुण्ठयोगात् ।

शुद्धस्वान्तत्वचक्रायुधजलधिसुतावल्लभत्वात् पितृत्वात्

स्वेस्तोत्रे विष्णुरप्रत्युपकृतिविषये खान् युनक्तीत्यगायत् ॥ ८९ ॥

Sloka : 89

## Century VII - Decad 9

The pervader of all things, and the Director of  
 all beings,  
 whose ways are wondrous, out of His compassion  
 alone, seeking no return, impels His devotees  
 to engage themselves ever in His praise (just to  
 find an excuse for saving them) !  
 At his bidding, tongues are loosened and words  
 pour forth in a flood !  
 The Lord of *Vaikunta*, is out to save, even the  
 wicked ones !  
 What is impossible to the Reconciler of contraries ?  
 Isn't His inner nature, pure and unalloyed ?  
 Isn't the bearer of the Discus and the consort of  
 the Lady of the Waters,  
 the loving parent of the Universe!  
 —So sings *Satakopa*.

वैकुण्ठे नित्ययोगात् श्रितविवशतयानन्तकीर्त्युज्ज्वलत्वात्  
 शेषेशायित्वरुक्मिण्यभिमतसुरजित् बाणदोः खण्डनाद्यैः ।  
 ग्राहग्रस्तेभरक्षाभिरुचितविषये सन्निधानात् शुचित्वात्  
 स्तोतॄणां दुःखजातं विघटयतिहरिः तीर्थपादोऽभ्यदायि ॥ ९० ॥

Sloka : 50

## Century VII - Decad 10

The blessed *Satakopa* again exclaims :—  
 The glory of the Lord of *Vaikunta* is ever rising!  
 Hasn't He appeared in Forms manifold,

at the call of His devotees?

He, the Supreme one that reposes on the *Serpent-couch*,

just to please *Rukmini*, His loving devotee,  
subdued the Devas and their Lord !

Didn't He hew down the arms of *Banasura*  
(*Siva's* protege) ?

In what haste, did He rush to relieve the Tusker  
from the clutches of the Crocodile!

Here He is waiting at a hallowed shrine (*Tiruvaran  
Vilai*)

the Pure one, to wipe the tear from every eye!

शाठ्याशङ्कासहिष्णुं प्रशमितजनतागर्हणं स्पष्टरश्मं

व्याकुर्वन्तं स्वरक्षाक्रममखिलजनस्नेहितां दर्शयन्तम् ।

स्वीयाक्रन्दच्छिदोत्कं स्मरणसुविशदं विस्मयार्हद्विभूतिं

स्तोत्रे युञ्जन्तमाह स्तुतिकृदघहरं सप्तमेऽनिष्टचोरम् ॥ ९१ ॥

Sloka : 91

## Century VII - Decads I to 10

### A Review

This is the gist of the Seventh Century of the hymns  
of *Satakopa*:--

The Lord is all-suffering; He doesn't mind  
the doubt of desertion, in His devotees ; He  
quietens their rising rancour; He not only  
manifests His protection,  
but clarifies also the why and the how of it ;  
forsooth,

He desires the conscious love of His votaries !

**He wouldn't endure the distressing call of the faithful ;**

**He would rather give no chance for it !**

**The Lord of wondrous glory, visions Himself clear  
to the mind's eye of His adorers !**

**The Lord is a great Thief; yea, He removes all our  
ills !**

**He Himself impels His devotees to utter words of  
praise,  
so as to remove all their sins (and misery too) !**

श्रयाद्यैः पत्यादिमत्वाद्रघुयदुकुलयोरुद्भवात् स्वाश्रितेच्छा-  
धीनेहाविग्रहत्वात्सकलचितामन्तरात्मत्वभूम्ना ।  
स्वामित्वात्स्वाश्रितावेच्यखिलगुणतया ज्ञानिनामप्यदुःख-  
स्यानेच्छापादनाद्यैः हरिरकथि परं दर्शनेच्छोः सुदृश्यः ॥ ९२ ॥

**Sloka : 92**

## Century VIII - Decad I

Is it any wonder that *Hari* is the cynosure of His  
devotees?  
He is the consort of *Sri*, *Neela* and *Bhoodevi*, as  
well;  
(—Lord of prosperity, compassion and  
forbearance—;)  
He was born in the race of *Raghu*,  
and in the *Yadu* clan; He takes the Form, His  
votaries desire;  
Isn't this quite natural for Him, who is the inward  
Soul.

and Director of all beings, sentient and otherwise?

—He fulfils His own desire!

He is the repository of all auspicious attributes,

His adorers would cherish;

It is His sport to make even the wise feel miserable

and happy by turns!

(—sweet lover this!)

—saith *Satakopa*.

ताक्ष्योद्यद्वाहनत्वात् शुभनयनतया नीलमेघाकृतित्वात्

आश्रयोच्चिष्टित्वात् दुखधरतया योगिभिः निर्जरैश्च ।

स्वेषु व्यामुग्धभावात् प्रतिहतिविरहाद्दुर्जनादृश्यभावात्

निस्संगानां जनानां सुलभतम इति प्राह नाथः शठारिः ॥ ९३ ॥

Sloka : 93

### Century VIII . Decad 2

The Lord is supremely glorious, yet gracious;

Look, He has the *Garuda* for His aerial Mount;

But His looks rain compassion on all;

And His dark-blue hue, like a rain-cloud bespeaks

His bounty;

His ways are wondrous, strange (and yet a source

of perennial delight);

He can hardly be comprehended by the *Yogis* or the

*Immortals*;

But He Himself draws His adorers unto Him;

He makes them pine for Him and then blesses them

with His presence;

He is beyond the ken of the unrighteous;

yet easy of access to those that forsake the joys of  
this world!

—saith *Satakopa*.

श्रीभूमीनायकत्वात् अरिसुकरतया कल्पसिन्धौ शिशुत्वात्  
श्रीस्थानेसन्निधानात् सुरहितकरणात् श्रीनिवासत्वयोगात् ।  
विक्रान्त्या विष्टपानां विधिदुरधिगमात् स्वेष्टे सौलभ्यभूम्ना  
चैकाकी स्वाश्रितानां विहरणसमये श्रीधरः प्रत्यपादि ॥ ९४ ॥

Sloka : 94

### Century VIII - Decad 3

Behold the Lord of *Sri Devi* and *Bhoodevi*, is here,  
sporting in His hand the flaming *Discus* (in the  
hallowed shrines at *Kolur* and *Puliyangudi*)!  
Yea, He who reposes as a little child on the waters  
at the time of the *Deluge*,  
He, who looks after the welfare of the *Devas*, and  
He, in whom abides ever the Lady of the Lotus, is  
here!  
Isn't He who bestrode the worlds, incomprehensible  
even to *Brahma*, readily accessible unto His  
devotees?

He sports with Himself! Yet He bears  
on His bosom, His consort *Sri*!  
He fulfils all the desires of His adorers  
(This too is a sport for Him!)  
—Saith *Satakopa*.

दुर्दान्तेभेन्द्रभङ्गात् शुभनिलयतया साम्यतश्चेतरेषां  
स्वायत्तत्वेन भानात् श्रितहृदि सततं देवतद्वेषिसंघे ।  
मित्रामित्रत्वयोगात् जगदुदयकृतेः देवतात्मत्वमुख्यैः  
श्रीमान् वैकुण्ठनाथः श्रितविहितसमग्रत्वभूमान्वभावि ॥ ९५ ॥



Sloka : 95

**Century VIII - Decad 4**

It only redounds to His glory that the Lord of  
*Vaikunta* is here, in this blessed shrine (at  
*Tiruchengur*)  
 He, who slew the great Tusker in rut (will quieten  
 our egoistic madness);  
 Doesn't He look alike on us mortals, and the hosts  
 of heaven?  
 He glories in binding Himself to His devotees, who  
 vision Him ever in their hearts;  
 He is a friend unto the Devas  
 and a foe to their foes,  
 He, the Creator of the Universe, is the in-dweller of  
*Siva* and *Brahma* as well;  
 He drives sway all fear from those that cherish Him  
 and blesses them, in diverse ways!  
 —saith *Satakopa*.

आश्चर्येहान्वितत्वात् शुभमकुटतया स्वाम्यतोऽर्घ्योशयित्वात्  
 जीमूतश्यामळत्वात् श्रितसुलभतया पद्मसूर्योपमाङ्गात् ।  
 सारथ्यात्पाण्डुसूनोः अवनिभरहतेः अन्तरात्मत्वयोगात्  
 जीवापेक्षाप्रतीक्षो भवति तदवने श्रीपतिश्चेत्यभाणि ॥ १६ ॥

Sloka : 96

**Century VIII - Decad 5**

The Lord, Consort of the Lady of the Lotus—  
 strange are His ways!  
 He would not embarrass us with His aid, unsought  
 by us!

What consideration for us has He—the reposer on  
the waters and the wearer of the effulgent diadem,  
symbol of His supremacy!

With His Form, dark like the rain - cloud,  
yet brilliant like the Sun, and His eyes charming  
like the Lotus, He is most sociable with His simple  
divotees!

He the inner Soul of all beings, to ease this  
Earth of its burden, became a charioteer to *Pandu's*  
son, *Arjuna!*

-Thus wonders *Satakopa*.

भातत्वात् श्रीतुळस्या श्रितहृदिशयनात् श्रीद्विवक्षस्कभावात्  
आश्रयोपक्रियत्वात्सुरगणभजनात् वैरिविध्वंसकत्वात् ।  
गोविन्दत्वादशेषाभिमतविषयतोऽभीष्टसञ्चित्तकत्वात्  
सर्वाकाराद्भुतत्वात् स्वपदवितरणे सज्ज इत्याह कृष्णम् ॥९७॥

Sloka : 97

### Century VIII - Decad 6

*Sri Krishna* is here (at *Tirukkatittanam*),  
ever ready to offer to all, the Refuge of His feet!  
The wearer of the *tulsi* wreath, (the insignia of  
overlordship); He, in whose bosom abides the  
gracious Lady *Sri*; He whom the hosts of heaven  
adore;

Think well, should He be made to wait for our  
pleasure?

In sooth, He quietly reposes in the  
hearts of the Faithful - the Lord *Govinda*,  
How oft has He succoured the devotees, in wondrous  
ways, destroying their foes!

Strange, of all His resorts, He loves  
 most to abide in the hearts of the righteous !  
 In whatever way we look at it, He is mysterious  
 and marvellous !

—Saith *Satakopa*.

भव्यत्वाद्रक्षकत्वात्तिजगदधिककारुण्यतो गोपभावात्  
 नीलाश्माद्रिप्रभावात् स्वजनकृतनिजात्मप्रदानप्रभुत्वात् ।  
 मन्दस्मित्यास्थितत्वात् हृदि सुकृतिषु चातर्कितानुग्रहत्वात्  
 स्वानां चित्तानपायात् स्वजनहृदि रतो माधवश्चेत्यवोचत् ॥ ९८ ॥

Sloka : 98

### Century VIII - Decad 7

It is indeed certain that *Sri Madhava* loves most  
 to dwell in the hearts of His devotees ; He would  
 not be parted from them, even for an instant !  
 Behold, how solicitous about His votaries He is,  
 ever intent on their protection, lavishing on them,  
 out of His compassion, riches far greater than those  
 of the three worlds !

This Lord, Supernal, glowing like a dark-blue  
 Mount

became a simple cowherd, just to give Himself  
 completely unto His adorers ! How magnanimous !  
 He is ever seated in the hearts of the Faithful,  
 with a gentle smile on His lips, to give them  
 all benefits, unsought !

—Thus exclaims *Satakopa*.

प्रासाधित्येन भानात् हृदिच विभुतयालंमहिम्नापरत्वात्  
माधुर्यात् देहदेह्यदिषु च गततया स्वस्वरूपप्रकाशात् ।  
अन्त्यस्मृत्याप्यभावात् स्वपरमपुरुषैक्यभ्रमध्वंसकत्वात्  
ज्ञानाज्ञानप्रदत्वात् प्रकटयति हरिः पुंसि दास्यं स्वमूचे ॥ ९९ ॥

**Sloka : 99**

## Century VIII - Decad 8

Look, the Lord with eyes Lotus-red, omnipresent, of  
immeasurable glory,—the Supreme One—  
glows the more in the hearts of His devotees !  
He is deliciously sweet to the senses and the inner  
souls, as well !  
He Himself makes manifest the true nature of the  
soul !  
When life is fast ebbing way, He should be  
remembered !  
He is the cause of our Delusion and perceptive  
wisdom alike !  
The mistaken notion of the Jiva's identity,  
absolute, with *Brahmam*, He would clear away !  
Surely, *Hari* makes clear that service unto Him  
would  
be in consonance with the real nature of the *Jivas*—  
—Thus declares *Satakopa*.

वैलक्षण्यात् स्वमूर्तेः मकुटमुखमहाभूषणैः भूषितत्वात्  
स्वाहर्निकायुधत्वात् प्रलयसखितयोज्जीवने कर्षकत्वात् ।  
भव्यत्वाद्यैश्च सम्पन्निरवधिकतयाश्चर्यचेष्टवयोगात्  
निष्ठां दास्ये स्वकीये प्रकटयति हरिश्चेत्यथाज्ञायि तेन ॥ १०० ॥

Sloka : 100

**Century VIII - Decad 9**

Behold the glory and the beauty of the Lord dwelling  
here (at *Tiruppuliyur*)

Who can describe the charm, non-pareil, of His  
Form,  
glittering with the Diadem and other adornments,  
also the weapons worthy-the flaming Discus and the  
rest !

(In truth, the adornments and the weapons gain  
their lustre from Him !)

He is a careful Husbandman who ploughs the field  
of earth well, for raising the crops of *Jivas*,  
which He safeguards during repeated floods (the  
deluge) !

Most easily accessible, is He, that has riches,  
immeasurable !

He sports in diverse ways, marvellous and strange !  
Well, *Hari* doth succeed in binding His devotees  
to His service ever !

--Saith *Satakopa*.

व्यासुधत्वात् स्वकीयेष्वमलघनरुचा वामनत्वेन चापत्

बन्धुत्वाश्चर्यभावादहितनिरसनात् लोकसृष्ट्यादिशक्तेः ।

अब्धौ शायित्वयोगात् श्रितदुरितहृतेः चातसीषुष्पकान्त्या

त्वाकृष्टेः स्वीयदास्यावधिविशदयतीत्याह नाथः स्वदास्यम् ॥१०१॥

Sloka : 101

**Century VIII - Decad 10**

Who could say, whether it is the Lord  
that is allured by His devotees or they by Him?

Surely His natural dark-blue Form, like un to a rain-  
cloud

fully laden, or glowing like the blue lily, is  
charming, but His special Form

as the tiny *Vamana*, is irresistibly enchanting !

He proves Himself oft as the sure help in times of  
peril,

and in wondrous ways, routs the unrighteous !

He is omnipotent-creation, preservation and  
dissolution of the worlds, just a little sport for Him !

Yet, He would lie on the waters, as a tiny helpless  
babe !

Easy for Him to wipe away the sins of the devotees!

Seeing all this, it looks as though the Lord spares  
no effort to gain the service of His votaries !

—Thus wonders *Satakopa*.

इत्थं सूरिर्दिदृक्षोर्दशिविषयमवैन्निस्पृहैरेवलभ्यम्

स्नानां विश्लेषभोग्यं श्रितविहितसमग्रत्वभूतिं शठारिः ।

स्वापेक्षासव्यपेक्षं स्ववितरणपरं हृद्गतं स्पष्टयन्तं

दास्यं स्वं तस्य निष्ठां तदवधिमपि चाप्यष्टमे स्वेष्टवश्यम् ॥१०२॥

Sloka : 102

## Century VIII - Decads I to 10

### A Review

To sum up, *Satakopa* expounds in the eighth century  
of his hymns, the supreme graciousness of the Lord  
thus:-

He appears before those that desire to behold Him ;

Easy of access is He to these that have cut asunder  
the allure of this world !  
He is ever sweet unto the devotees, even when they  
pine away alone ;  
His riches immeasurable are at the disposal of His  
votaries ;  
He only awaits the excuse of a call from His adorers,  
to give them the bliss of His Lotus-feet ;  
Seated in their hearts, with gushing love,  
He makes clear to the *Jivas*, their true nature  
and function, and then holds them fast in His  
service.  
Well, the Lord fulfils the uttermost desire of His  
beloved devotees !

आपद्धन्धुत्वकीर्त्या दृढमतिजननात् दैत्यनाशाय भूमौ  
जातत्वादुत्तरस्यां पुरि किल मधुरालङ्कृतायां दयाब्धेः ।  
बन्धोः कृष्णस्य पादाश्रयणमिह विना नो सहायः पुमर्थो  
रक्षासामर्थ्यहानेर्भविन इति हितं कारिसन्नुर्बभाषे ॥ १०३ ॥

Sloka : 103

### Century IX - Decad I

Sri *Satakopa* the son of *Kari*, says :-  
“Listen, this is for your good, sure !  
Have you the skill to save yourselves - you haven't,  
it is clear !  
Who is renowned in all the worlds as the unfailing  
help in times of peril ?  
It is He that converts wavering doubt into steady  
faith ;

It is He that appeared of yore, on this earth,  
in *North Madhura*, the City fair and glorious,  
to destroy the wicked *Asuras*;—  
an ocean of compassion !

Without taking Refuge in this Lord, *Krishna*,  
our trusty kinsman, no mortal can gain  
the aid he needs or the ends, he seeks ”

लक्ष्मीसंबन्धभूम्ना मितधरणितया पद्मनेत्रत्वयोगात्  
स्थित्याद्यैः स्वैश्चरितैः स्वहृदपहरणात् श्रीगजेन्द्रावनाच्च ।  
तार्क्ष्यासौ चाधिरुह्यारिगणनिरसनात् देवदुष्प्रापताद्यैः  
दुष्कर्मोन्मूलनाद्यैः सुचिरकृतदयो माधवश्चेत्यबोचत् ॥ १०४ ॥

Sloka : 104

### Century IX - Decad 2

The Lord appears in various postures—  
lying, seated and standing  
(respectively in *Puliyangudi*, *Varagunamangai*,  
and *Sri Vaikuntam*) !  
But everywhere, the Lady of the Lotus is with Him—  
the Lotus-eyed !  
He bestrode the worlds ; His story is full of other  
marvels too ;  
Didn't He rush to protect the mighty Tusker  
(from the clutches of the crocodile),  
(leaving His usual mount, *Garuda*, to trail behind  
Him) ?  
Didn't He riding on *Garuda* destroy other evil  
*Asuras* as well ?  
The memory of these stories is enthralling to the  
devotees



They wonder :—

“How has this Lord, who is hard to be attained by  
the *Devas*

and is the inveterate destroyer of all sins,  
chosen the *Jivas* as fit vessels

for His compassion? Surely, He has committed  
Himself

to their succour, from time immemorial !”

Come, adore this *Madhava*; He is here (at

*Puliyangudi*) !

—saith *Satakopa*.

नैकश्रीनामवच्चात् जगदुदयसुसंस्थापनार्धैर्हरित्वात्

दानान्मोक्षस्य हेयप्रतिभटघटकश्रेणिसम्पत्तिमच्चात् ।

प्रह्लादाह्लादकत्वात् वृषगिरिकटके सन्निधानादिकृत्यैः

शर्वादः स्वाङ्गदानादकथि यदुपतिः शीलरत्नाकरोऽसौ ॥ १०५ ॥

Sloka : 105

### Century IX — Decad 3

The lord of the *Yadu* clan has names  
innumerable ! (you can call Him by any name)—

He who creates and protects the Universe,  
relieves all misery and bestows even the bliss of

Liberation !

Behold, He wears the *tulsi* wreath, ever fragrant and  
pure (the Lord with three Consorts) !

He who delighted *Prahlada* (by proving his 'word  
true),

now stays at *Tirumalai*, easy for all to adore !

This is the Lord who has generously given Himself as  
an abode for *Siva* and *Brahma* too !

With such numerous noble qualities, the Lord is  
 verily  
 an ocean, bearing gems of purest ray serene !  
 —Declares *Satakopa*.

लक्ष्मीवक्षस्कभावात् स्वजनसुलभतापर्वतोद्धारणार्थैः  
 दुर्ज्ञेयत्वात् सुरादेरखिलपतितया नाकिनां वृद्धभावात् ।  
 स्वेषां हृष्टासितायाः स्वजनवशतया तत्रचासक्तिभूम्ना  
 स्वस्वामित्वादिबन्धात् जगदवति हरिः चेत्यभाणीत्  
 शठारिः ॥ १०६ ॥

Sloka : 106

### Century IX - Decad 4

Do you know why *Hari* is so keen on protecting the  
 Universe ?  
 Firstly, because, *Sri*, the Lady of compassion ever  
 abides in His bosom ;  
 Further, it is His own nature to be sociable with  
 His devotees !  
 Don't you recall how He lifted the Mount  
 (*Govardhana*)  
 and in other ways, saved His votaries ?  
 He is the Lord Supreme among the heavenly hosts ;  
 the most Ancient one; not easily to be comprehended !  
 Yet, He resides in the hearts of His adorers; is ever  
 at their command ; and deeply attached to them !  
 Look, what is strange about all this ? Isn't all  
 the worlds His own possession ? This bond, He  
 cannot break !

—Exclaims *Satakopa*.

प्राणत्वादद्भुतत्वादपि च सुविदित्वेन भव्यत्वयोगात्  
 लक्ष्मीवक्षस्कभावाद्रघुकुलजननानीलरत्नाभमूर्त्या ।  
 कृष्णत्वादब्जदृक्त्वात् परमपतितया चेश्वरं संश्रितानां  
 ऊचे धीमान् शठारिः स्वगुणगरिमसंस्मारकं सर्वदर्शी ॥ १०७ ॥

Sloka : 107

### Century IX - Decad 5

The wise *Satakopa* reiterates :—

The life of all beings, marvellous and glorious  
 beyond  
 measure, yet intensely gracious and sociable ;  
 the perennial abode of compassion ; taking  
 birth in the *Raghu* race and then appearing  
 as *Krishna*, in hue like a dark-blue gem ;  
 with looks lustrous like the lotus ;  
 this is the Lord of the Supernal region !  
 ever and anon, He refreshes the memory  
 of His devotees ; thus recalling His gracious  
 qualities, can they ever forget Him ?  
 —saith the wise *Satakopa*.

आश्चर्येहान्वितत्वादखिलपतितया चान्तरात्मत्वभूम्ना-  
 शक्ये शक्तत्वभूम्नाः जलदतनुतया भव्यताकर्षकत्वात् ।  
 औदायदिर्विशिष्टादपि च भवभृतां रक्षणेतिप्रसङ्गात्  
 विस्मर्तुं नैव शक्यो हरिरिति शठजित् कंसजेतारमाह ॥ १०८ ॥

Sloka : 108

### Century IX - Decad 6

Indeed, how could I or anyone else, forget  
*Hari*, the victor over *Kamsa*,

**His ways and deeds are marvellous !  
He is the supreme Overlord ; the in-dweller of all ;  
all the worlds rest in Him ; and yet He is in them too ;  
His Form like a laden rain-cloud, ravishes  
the hearts of the votaries !  
Renowned for His bounty and other gracious  
qualities,  
He waits not to be asked ; He delights to take the  
initiative in rescuing the *Jivas*, sinking in *Samsara* !  
-saith *Satakopa*.**

रम्यत्वात् श्रीतुळस्या श्रितजनसहितत्वेन पद्माक्षतायाः  
स्वामित्वात् सत्परं ज्योतिरिति कथनतः श्रीधरत्वातिकीर्त्या ।  
पुष्पश्यामत्वभूम्ना रथचरणमुखस्वायुधत्वाद्युदतैः  
शौरेर्धीमान् शठारिः घटकमुखसुविस्त्रम्भणीयत्वमाह ॥ १०९ ॥

**Sloka : 109**

## Century IX - Decad 7

The Lord *Souri*, who dwells here (at  
{*Tirumoozhikkalam*},  
has to be approached with faith !  
Behold, how charming He is, with the *tulsi* wreath,  
and the red lotus-eyes-doesn't this alone  
proclaim Him supreme ?  
He is ever with His devotees - this Lord of  
Supernal glory, in whom abides *Sri* always !  
Look again, at His complexion, glowing like the  
blue water - lily ;  
and the lustrous weapons - *Discus* and the rest - He  
bears !

May the grace of the Acharyas, lead us unto Him !  
-saith *Satakopa*, the wise.

वल्लीमध्यत्वयोगादपि च सुविदितश्रीवचोवाच्यभावात्  
भूम्याद्यैश्वर्ययोगादवतरणदशासाहचर्यात् स्वभर्तुः ।  
सन्धातृत्वात्सुबोधप्रददुर्तिहरत्वात्समासन्नभावात्  
लक्ष्म्याः श्रीशं शठारिः प्रथयति च सुमज्जानिभावेन

नाथम् ॥ ११० ॥

Sloka : 110

### Century IX - Decad 8

The Prime Consort of the Lord, the creeper-waisted  
Lady, is known by the appellation “*Sri*” hailed in  
the Vedas ;

She comprehends in Herself, the other *Consorts*  
*Bhoodevi* and *Neela*!

She follows Her Lord in all His diverse  
manifestations, in apt Form,  
just to recommend the Jivas to the Lord’s grace !  
She gives to the *Jivas* wisdom clear and shatters  
their sins ; She is ever near them !

Is it any wonder that the Lord of this  
blessed Lady is glorious, beyond measure ?

Behold, He is here (at *Tirunavai*) !

Saith *Satakopa*, overwhelmed in adoration.

पद्माक्षत्वप्रसिध्या जगदवनतया भव्यताद्यैश्वसार-

ग्राहित्वात् वेणुनादैः हृषितजनतया स्वाङ्गदानादजादेः ।

श्यामत्वात् गव्यचोरत्वत उत सरसस्मेरचेष्टत्वभ्रून्ना

नः कूटस्थोऽत्र सिद्ध्यन्मुखसमयतयाख्यापयामास कृष्णम्

॥ १११ ॥

Sloka : 111

### Century IX - Decad 9

Sri Krishna, dwelling here (at *Vanduvarai*)  
is just awaiting the proper time, to bless me  
with His union ! (No question of His being  
indifferent !)

All the world knows His concern for the *Jivas* ;  
His Lotus eyes proclaim this ; easy of access,  
He knows how to pick out the good in us (like the  
bees that suck the honey from the flower) !

Who could forget the call of His flute,  
ravishing the hearts of the listeners ?-  
Or His dark-blue complexion, so enlivening ?  
And then His gobbling oft, milk, curds and butter  
in stealth, and His guileless speech of denial and  
defence,

when caught in the act - who would not  
remember away these sports, and His sweet smile ?  
Hasn't He generously gifted His own Form

to *Brahma* and *Siva*, to serve as their abode ?  
(Remembering all this, I do not despair ; I humbly  
wait for the opportune moment)-  
-saith *Satakopa*, our Chief.

सर्वश्रेष्ठ्यात् स्वकीयैरपि जगदवनादण्डषण्डाधिपत्यात्

नीलाया वल्लभत्वात् अमृतवितरणात् भक्तसुस्निग्धभावात्

दासानां सत्यभावादतिसुजनतया यो जगत्कारणत्वात्  
श्रीमान् वेळाप्रतीक्षो भवभयहरणे चेत्यभाणीत् शठारिः ॥ ११२ ॥

Sloka : 112

### Century IX - Decad 10

Behold the Lord here (dwelling at  
*Tirukkannapuram*) !  
He is the greatest of all; the Ruler of the Universe,  
worlds beyond our ken and count !  
By Himself and through His devotees, He saves this  
world !  
He, the Consort of *Neela* (full of compassion),  
is the bestower of the Life Eternal; He is well and  
truly bound to His devotees !  
He is ever true to His adorers ;  
This cause of the Universe and the Consort of *Sri*,  
would assuredly not fail us !  
Indeed, He is waiting for the opportune moment  
to wipe out our fear of *Samsara*  
-Declares *Satakopa*.

इत्थं सर्वैकबन्धुं चिरकृतकरुणं शीलसिन्धुं पतिच्चात्  
संबन्धात् रक्षितारं स्वगुणगरिममंस्सारकं ग्राहकृष्णम् ।  
विस्मर्तुं चाप्यशक्यं घटकमुखसुविस्रम्भणीयं सुमत्या  
लक्ष्म्या श्लिष्टं स्वसिद्ध्यन्मुखसमयमनेहः प्रतीक्षं सुमितम् ॥ ११३ ॥

Sloka : 113

### Century IX - Decads 1 to 10

#### A Review

The gist of the ninth century of *Satakopa's* hymns  
is this :-

The sole true Kinsman for all; of steadfast  
 compassion ;  
 the ocean of all noble qualities ; the Lord of all ;  
 inseparably bound with the *Jivas*; ever their  
 protector ;  
 making them remember oft His greatness and  
 graciousness !  
 though really unforgettable; who is attainable  
 through the grace and mediation of the *Acharyas*; ;  
 who is ever held  
 in embrace, close, by Lakshmi, the most wise-  
 This Lord *Krishna* our good Friend, awaits the  
 opportune moment  
 to lead us to our goal of Bliss !

दैत्यानां नाशकत्वात् विधृततुलसिकान्मौलिभावात् जयित्वात्  
 सर्पाधीशे शयित्वान्निवधिकपरज्योतिरुल्लास्यभावात् ।  
 लोकानां स्रष्टृभावात् दशरथसुतताश्रान्तिहारित्वमुख्यैः  
 आकारैः सद्गतिः स्यात् जलदतनुरुचिश्चेति तेनाभ्यधायि ॥ ११४ ॥

Sloka : 114

### Century X - Decad I

He is here ; He is here (at *Tirumohoor*), the true  
 Guide and Help  
 of the *jivas*, on their onward path !  
 The Destroyer of the foes of the *Devas*  
 (the *Asuras*), and the wearer of the *tulsi* wreath  
 (the insignia of victory) ;  
 Yea, He, who reposes on the mighty Serpent-couch  
 in glory supreme - (That Lord is here) !



Do you recall how He sported and danced in glee  
(with the cowherdresses) - this creator of the worlds!  
Or how He prided Himself in being *Dasaratha's* son?  
He bears the name, *Kalamegha*; the effulgence  
of His dark Form is so refreshing to our weariness !  
-Thus Saith *Satakopa*.

ऊचे श्रीकेशवत्वाद्भुतचरितखगाधीशकेतुत्वयोगात्  
आसन्नत्वात्पतित्वात् अमरपरिषदामादिभूतत्वभूम्ना ।  
व्यापारैः सृष्टिमुख्यैरपि च भुजगशायित्वमुख्यैः चरितैः  
अध्वक्लेशापहर्ता भवति च भगवानित्यनन्यः शठारिः ॥ ११५ ॥

**Sloka : 115**

## Century X - Decad 2

The Lord does indeed make our path smooth and  
easy, devoid of pain !  
Isn't He *Kesava* (destroyer of all foes)  
with marvellous ways, on whose standard  
proudly flies *Garuda* ?  
Isn't He the most *Ancient one*, among the hosts of  
heaven, and their overlord ?  
This Lord, whose sport it is to create and protect the  
worlds, has oft left His *Serpent couch* on the ocean,  
to sport in the compay of the mortals !  
He is here every day (at *Tiruvanantapuram*), our  
sole Refuge !  
—Declares *Satakopa*.

अम्भोजाक्षत्वकीर्त्या यदुकुलजतया चात्मनः श्यामकृत्वात्  
 गोविन्दत्वात् प्रियोद्यद्वचनपरतया चक्रराजायुधत्वात् ।  
 श्रीनीलाश्मप्रभत्वादतिसुभगतया गोपनिर्वाहकत्वात्  
 अस्थानस्नेहशङ्कास्पदरस उदितः श्रीपतिः कारिजेन ॥ ११६ ॥

Sloka : 116

### Century X – Decad 3

It is strange that the devotees should  
 be troubled now and then by doubts about the  
 Lord of *Sri*, without real cause !  
 Didn't He, with the famed Lotus-eyes,  
 take birth as a mortal in *Yadu's* clan, and become  
 well-known as *Govinda* (the protector of the cows  
 and the cowherds), - the dark-hued lad of sweet  
 speech ?

Ah, the bearer of the invincible *Discus*,  
 with His effulgence unique, like unto a blue Mount,  
 moved so sociable with the cowherds, as one of them !  
 Behold, He is here (at *Vanduvarai*) !  
 —Saith *Satakopa*.

श्रीमहामोदरत्वादमरपरिषदामप्यगम्यत्वभूम्ना  
 चक्राधीशायुधत्वाद्वटदक्षयनाम्नागराजेशयत्त्वात् ।  
 वक्षस्पर्शोन्मुखत्वात्परमपुरुषता माधवत्वादियोगात्  
 दुष्प्रापोऽप्यंभाजङ्घिः सुगम इति दृढं माधवं सोऽभ्यधत्त ॥ ११७ ॥

Sloka : 117

### Century X - Decad 4

The Lord of *Sri* is quite easy of access to His  
 devotees;— of this, there is no doubt !

You may say that He is beyond the reach of even  
the wisest

—what of it ?

Didn't He let Himself be bound with a rope (by  
*Yasoda*)

and gain thereby the blessed name, *Damodara*?

The hosts of heaven may not comprehend Him,  
but He holds the Discus, for protecting His devotees!

He reposed on a tiny banyan leaf, as cosily as on  
His Serpent-couch; He is full of compassion  
to the Jivas ! He sheds His grace on those that

cherish Him !

His Supremacy - Isn't it derived from His being the  
*Consort of Lakshmi*, (the loving Mother of the  
world) ?

—Thus saith *Satakopa*.

नाम्नां सङ्कीर्तनेन स्वपरिवृढतया भावनातोऽनुवेले

संस्मृत्या पुष्पदानाध्ययननिवचनैः स्तोत्रनृत्तादिकृत्यैः ।

धर्मैर्वर्णाश्रमोक्तैर्बहुविधभजनप्रक्रियो दीर्घबन्धुः

श्रीमन्नारायणश्चेत्यकथयदखिलद्रामिडब्रह्मदर्शी ॥ ११८ ॥

Sloka : 118

### Century X - Decad 5

The Sage that gave the import of the Vedas in *Tamil*,  
declares :—

“*Sriman Narayana* is the only Lord to be cherished  
by us,

in all ways - by singing His names manifold; by  
being steadfast in conviction that He is the Supreme  
one ;

by ever and anon remembering Him ; by adoring Him  
 with flower-offerings ; by repeated study of His glory  
 and expounding it to others, breaking into hymns  
 of praise and dance; by following the daily  
 rituals prescribed in the *Sastras*, according to  
 our station in life and worshipping Him in  
 the proper mode.  
 Isn't He our Friend through the ages?"

चक्रित्वात्केशवत्वादिभिरपि च तथा श्रीशनारायणत्वात्  
 स्नेहित्वात्पाण्डवानां अभिमततुलसीपूजनीयत्वभावात् ।  
 अम्भोजक्षत्वगोविन्दत उत सुयशश्रीपतित्वादिभावैः  
 श्रीमान् तीव्रोद्यमोऽयं स्वपदवितरणे चेति तेनाभ्यभाषि ॥ ११९ ॥

Sloka : 119

### Century X - Decad 6

Behold, the Lord who dwells here (at *Tiruvattaru*)  
 is sparing no effort to bestow the grace of His  
 Feet on His votaries !

Do you realise the glory of His Names :—

*Kesava, Sridhara, Narayana, Govinda,*  
*Ambujaksha*, and so forth ?

Didn't He prove Himself oft to be the true Friend of  
 the *Pandavas*,—this holder of the *Discus* and  
 the *Consort of Sri*, delighting in the *tulsi* wreath ?  
 —Saith *Satakopa*.

अत्याश्चर्यस्वभावात् हृदयगततया स्वस्तुतौ प्रेरकत्वात्  
 स्वामित्वात् सर्वभूतान्तरनुगततया स्वस्तुतौ कर्तृभावात् ।  
 आपद्ग्रन्थुत्वयोगाद्बहुविधसविधस्थानवत्त्वेन देवः  
 श्रीमानत्यादरः स्यात् खजनपरिकरेष्वित्यथो संजगाद ॥ १२० ॥

Sloka : 120

### Century X - Decad 7

The nature of the Lord Supreme, the In-dweller of  
 all, is  
 marvellous indeed ! Like a thief, He enters our  
 hearts and through our lips, sings songs of His  
 praise !

Oh, poets, do you realise that the Lord is Himself  
 the author of your poesy ?

Ah, He makes you take credit for His works !

To protect us in times of peril, He dwells in many a  
 holy Shrine ! (*Tirumalai, Tirumaliruncolai,*  
*Tirupparkadal, and so on !*)

Ah, He is deeply concerned also, with the  
 bodily well-being of His devotees !

—Saith *Satakopa*.

लक्ष्मीकान्तत्वयोगात् विपदि सखितया दिव्यदेशस्थितत्वात् ।

मोक्षोद्योगात्तदर्थं कृतशपथतया सर्वतः सन्निधानात् ।

दृष्ट्यन्तःसन्निवासादतिवितरणतः स्वस्वभावप्रकाशात्

स्वामित्वात्तुष्यतीत्यं स्वयमनुपधितः श्रीपतिश्चेत्यगायि ॥ १२१ ॥

**Lakshmi's Lord**, the Supreme Master, whose glory is proclaimed by the Names, "**Sri-Isa**"

*Narayana, Trivikrama and Govinda,*  
 has indeed the power and the will, to lead  
 His devotees onward to His high seat in *Vaikunta* !  
 Doesn't the Lady of Compassion abide in His  
 bosom always ? Isn't the *Discus* ever at the  
 ready, in His hand ? Isn't He resting wide awake  
 on His ocean-bed (to rush instant succour to the  
 distressed) ?  
 He leads the worthy ones to the Supreme Abode,  
 through the path of light, known as *Archiradi* !  
 —Saith *Satakopa*.

ब्रह्मेशान्तः प्रवेशात् जलनिधिसुतया सन्निरोद्धव्यभावात्  
 दिव्यश्रीविग्रहत्वादखिलतनुतयाऽतृप्तपीयूषभावात् ।  
 पद्माबन्धुत्वभूम्युद्धरणकरणतः पूष्यपापेशितृत्वात्  
 मुक्तेर्दत्तानुभाव्यो हरिरिति शठजित् दर्शयन् मुक्तिमाय ॥ १२३ ॥

Sloka : 123

### Century X - Decad 10

Who is the inner soul of *Brahma*, the Four-faced,  
 and *Siva*, the three-eyed ?  
 Who is held in siege by the *Jivas*, strong  
 in the grace of the Lady, Ocean-born ?  
 Whose Form shines resplendent, unsurpassed ?  
 Who has the Universe (sentient and insentient)  
 as His outer Frame ?  
 Who is sweet like ambrosia, never satiating ?  
 Who is the Beloved of the Lady of the Lotus ?  
 Who did of yore lift up the sinking earth ?  
 It is *Sriman Narayana*, the Director of good and  
 evil too !

The Liberated enjoy Him perennially in  
*Paramapada*—  
 Declaring thus, *Satakopa* attained *Moksha* himself.

एवं स्वानां गतिं व्यध्वजदुरितहरास्थानशङ्काहिरागं  
 सुप्रापं भक्तिभाजां बहुविधभजनप्रक्रियं श्रीशठारिः ।  
 तीव्रोद्योगं स्वदाने स्वजनतनुकृतात्यादरं प्राह चान्ते  
 स्वेच्छातुष्टं सुस्वार्चिमुखमरणिमुखं मोक्षदं मुक्तभोग्यम् ॥ १२४ ॥

Sloka : 124

### Century X - Decads I to 10 A Review

Briefly, this is the purport of the last century of  
*Nammalvar's* hymns :—

Our Lord, the Refuge of the righteous, the dispeller  
 of all mis-chance, is sometimes doubted without  
 cause by His devotees ; He is easily accessible,  
 by diverse means ; He is eager to gift  
 Himself to His votaries ; He looks after  
 their bodily welfare too ;

It is His nature to find delight in helping those  
 that cherish Him ;  
 He leads the worthy ones, through the path of  
 Light,

*Archiradi*—to His own abode, where the liberated  
 Ones enjoy Him perennially !

इत्थं सेव्यं सुभोग्यं शुभसुभगतनुं सर्वभोग्यप्रकृष्टं  
 श्रेयस्तद्वेतुभूतं प्रपदनसुलभं स्वाश्रितानिष्टजिष्णुम् ।



भक्तच्छन्दानुरक्तं निरुपधिसुहृदं सत्पदव्यां सहायं

श्रीशं ग्राह स्वसिद्धेः स्वयमिहकरणं स्वप्रबन्धे शठारिः ॥ १२५ ॥

Sloka : 125

### Centuries I to X A General Review

To recapitulate, the *Upadesa* of *Nammalvar*, in this composition (*Tiruvoimozhi*) is as follows:—  
The Lord Consort of *Sri*, is worthy of our Service  
and the source of all enjoyment ;  
His Form is blissful ; He is sweeter by far than all  
things sweet ;  
He is the End to be sought by the *Jivas*, and the  
*Means*  
for realising it as well ; He is the sure Refuge, most  
easily  
got ; He is ever intent upon the welfare of His  
devotees,  
out to destroy their foes ; He acts according to the  
will and pleasure  
of the faithful ; He is the true Friend of all without  
cause ;  
He guides the worthy on the onward path to His  
abode—  
He is thus the path and the goal for all.

आद्ये स्वीयप्रबन्धे शठजिदभिदधे संसृतेर्दुःसहत्वं

द्वैतीयकीके स्वरूपाद्यखिलमथ हरेरन्वभूत् स्पष्टदृष्टम् ।

तार्तीयकीके स्वकीयं भगवदनुभवे स्फोरयामास तीव्रां

आज्ञां तुर्ये यथेष्टं भगवदनुभवादाप मुक्तिं शठारिः ॥ १२६ ॥

Sloka : 126

### The compositions of Nammalvar

In his first work (*Tiruviruttam*), *Sri Satakopa* has expounded how *Samsara* (repeated births and deaths) is misery, not to be endured ;  
 In his second work (*Tiruvasiriyam*), he has shown clearly the true nature and quality of the Lord and *Jivas* ;  
 In his third work (*Tiruvantadi*), he has described his own experience and deep longing for the Lord ;  
 In the fourth and last work (*Tiruvoimozhi*), he has expounded how his desire was fulfilled and he attained liberation.

श्रीमान् सीमातिलङ्घिस्थिरतरकरुणः सर्ववित्सर्वशक्तिः  
 स्वामी सर्वस्य जन्तोः स्वचरणयुगळस्त्रीकृतास्माकभारः ।  
 किन्नः कृत्यं स्वहेतोः किमिह न सुलभं काविपत्तिर्भविवित्री  
 कस्यान्यस्याधमर्णा वयमिति विदुषामाह तुङ्गत्वमन्ते ॥ १२७ ॥

Sloka : 127

### A grand retrospect of the Upadesa of Nammalvar.

*Sriman Narayana*, is the repository of all noble attributes ; His compassion is boundless ; He is omniscient and omnipotent ; He is the Overlord of all ; He has laid upon His own Feet, the burden of saving us ;—Realising this, the wise ones would declare :—

“Is there anything for us to do, for our own sake ?  
 Which would not be easy for us to achieve ?  
 Will any misery dare to come to us ?

Are we under an obligation to any one else ?”  
Such persons of firm faith are truly great !

शास्त्रे देहातिरिक्तात्मनि तदधिपतौ तत्प्रसादाद्युपाये  
तस्मान्निश्चयेसाप्तौ तदपचरणतोऽनन्ततापामिघाते ।  
तद्भक्तानां प्रभावे तदुपसदनतः स्वान्तकालुष्यशान्तौ  
सारं वेद्यं स्ववेदे सकलमकथयत्सानुकम्पः शठारिः ॥ १२८ ॥

Sloka : 128

In the *Vedanta*, five important matters are  
expounded :—

- i) The soul is different from its habitation, the  
body ;
- ii) The Over-soul for all souls is *Sriman Narayana* ;
- iii) The means to attain Him are Devotion  
and Surrender (*Bhakti* and *Prapathi*) ;
- iv) The fruit is service of the Lord in all ways  
which is full enjoyment of Him ;
- v) The hurdles to such enjoyment are :—  
(a) attachment to this mortal body of ours ;  
and  
(b) dis-service (and insult) to the Lord and  
His devotees.

Those that know these high Truths, are glorious  
indeed !

Our hearts would be purified by doing service to  
them !

Thus has Sri *Satakopa*, out of his boundless

generosity, expounded unto us the essence of all the *Sastras*, in his *Tamil Veda* !

इत्थं सत्संप्रदायक्रमसमधिगताशेषवर्णहिंवेदे

श्रद्धाशुद्धाशयानामघटयदनघं कौतुकं वेङ्कटेशः ।

सम्यक्त्वं तस्य साक्षात् शठरिपुश्च वा सर्वसाक्षी स साक्षी

सावद्यत्वेऽपि सोढुं प्रभवति भजतामप्रकम्प्यानुकम्पः ॥ १२९ ॥

Sloka : 129

### The Epilogue

The *Tamil Veda* (of *Sri Satakopa*) is worthy to be studied by all, without distinction of caste or sex ; but, it has to be learnt in the proper traditional way ; to delight those engaged in such study, with devotion and purity of heart, *Venkatesa* has composed this work, free of all blemish ; *Sri Satakopa* himself would bear witness to its excellence ; nay, the All-Witness too would testify to this !

Even if there be any flaw in this composition, our Lord, who is ever compassionate to His devotees will surely bear with the author !

शोकः श्लोकत्वमभ्यागत इति वदतः शुद्धबोधार्णवोद्यन्-

नानाकल्लोलनादानुभवसपरीवाहतः श्राव्यवेदात् ।

वेदान्ताचार्यकश्रीबहुमतबहुवित् वेङ्कटेशोद्धृतेयं

रम्या तात्पर्यरत्नावलिरनघगुणा रञ्जनी रङ्गभर्तुः ॥ १३० ॥

Sloka : 130

Out of the surging pity (*Soka*) of *Valmiki* gushed forth *Slokas* (of the *Ramayana*) - they say ; Likewise, the sea of *Nammalvar's* unsullied wisdom swelled ; the waves that arose thence, are the ways in which the sage enjoyed the Lord ; they found superb expression in the *Tamil Veda*, most charming to the ears of the devotess ;— Its summary is this work—*Tatparya Ratnavali*, composed by *Venkatesa*, a great scholar, renowned as *Vedantacharya*, and held in great esteem by many.

May this fair composition pure in concept, give  
delight  
to the Lord, *Sri Ranganatha* (to whom it is  
dedicated) !

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥



# **Dramidopanishad Sara :**

of Sri Vedanta Desika

ENGLISH VERSION

By

SRI R. RANGACHARI

## **PREFATORY NOTE :**

This work is essentially an abridgement of the *Tatparya Ratnavali* (see pages 3—108 above), incorporating only the general import of *each of the ten centuries* of the hymns of *Nammalvar*, practically on the same lines as in the *Ratnavali*. Apart from these 10 Slokas, there are 10 Slokas explaining the *sequence of thought from century to century, which is a special feature of this work*. (This is analogous to the “*Sangati*” mentioned at the foot of Part III of the introduction to this Volume). There are 6 more Slokas, explaining (a) the contents of the ‘*Tiruvoimozhi*’ as a whole (2 Slokas), (b) the special feature of the first two *Decads* alone, as expounding the *Vedanta Sastra* (1 sloka), (c) the genesis of the ‘*Tiruvoimozhi*’ (1 sloka) and (d) the commendatory Epilogue (2 slokas). Thus, this work contains 26 Slokas only, as against the 130 Slokas of the *Tatparya Ratnavali*, and so will enable the hurrying reader also, to gain a conspectus of the *Tiruvoimozhi*.



श्री :

## ॥ द्रमिडोपनिषत्सारः ॥

(श्रीमद्वेदान्तदेशिककृतं)

श्रीमान्वेङ्कटनाथार्यः कवितार्किककेसरी ।  
वेदान्ताचार्यवर्यो मे सन्निधत्तां सदा हृदि ॥



मूलं

सेवायोग्योऽतिभोग्यः शुभसुभगतनुः सर्वभोग्यातिशायी  
श्रेयस्तद्वेतुदाता प्रपदनसुलभोऽनिष्टविध्वंसशीलः ।  
भक्तच्छन्दानुवर्ती निरुपधिसुहृत् सत्पदव्यां सहायः  
श्रीमान्सर्वोचितायामुपनिषदि मिषत्येष गाथाशतैर्नः ॥ १ ॥

Sloka : 1

Contents of the 'Tiruvoimozhi' of Nammalvar.

In the centuries, ten, of these hymns—the *Tamil Upanishad*, fit to be studied by all, without distinction (of caste, or sex) - is expounded for us, *in turn*, the attributes of the *Lord Consort of Sri*, thus :—

- (i) He is worthy to be cherished and served by all;
- (ii) He is supremely enjoyable ;
- (iii) His form is lovely and glorious ;
- (iv) Exceeding by far all objects of pleasure ;

- (v) Bestows the ends of life with causes therefor ;
- (vi) Easily accessible for refuge ;
- (vii) Removes all sorrow from His devotees ;
- (viii) Fulfils their utmost desire too ; (He is at their beck and call) ;
- (ix) Friend to all, of His own volition ;
- (x) Help and guide on the upward path, withal !

(Note : Compare Sloka 8 of the *Tatparya Ratnavali*)

आद्ये पश्यन्नुपायं प्रभुमिह परमप्राप्यभूतं द्वितीये  
 कल्याणोदारमूर्तेर्द्वितयमिदमिति प्रेक्षमाणस्तृतीये ।  
 ऐश्वर्यदिश्वतुर्थे विषमधुतुलया अनन्यभोग्यत्वमिच्छन्  
 षड्भिः स्वां पञ्चमाद्यैरनितरगतितां आचचक्षे मुनीन्द्रः ॥ २ ॥

Sloka : 2

The great Sage sets out the following also in the ten centuries :

First : The Lord is the means of Liberation, sure ;

Second : The goal itself is the Lord ;

Third : What glorious lovely form the Lord has !  
 Isn't this why He is at once our Means & Goal ?

Fourth : None but the Lord is worthy to be attained ;  
 All other pursuits, like riches, are just  
 honey mixed with venom ;

Rest: (5th to 10th centuries) No other means we have!

(Note : Compare Sloka 6 of the *Tatparya Ratnavali*)



परं निर्वैषम्यं सुलभमपराधप्रसहनं  
 सुशीलं स्वाराधं सरसभजनं स्वार्जवगुणम् ।  
 सुसात्म्यस्वानन्दप्रदमनघविश्राणनपरं  
 मुकुन्दं निद्विषायन् मुनिरधिजगावाद्यशतके ॥ ३ ॥

Sloka: 3

### The import of the First Century :

The Lord is Supreme; He looks on all with impartial eye; He is easily accessible to His devotees; All sins without exception, He would forgive; He would mingle sociably with all (even the lowliest); To worship Him is quite easy for all and honey-sweet withal; He is straightforward by nature; He Himself gives us the bliss of enjoying Him; For His magnanimity, there is no cause—it flows of itself, needing no provocation or any set method; Thus this Lord alone is worthy to be cherished always. He is the bestower of Liberation too!—This is the exposition of the Sage (*Satakopa*) in the first century of his hymns.

(Note : Compare Sloka 22 of the *Tatparya Ratnavali*)

द्विकाभ्यां द्वयष्टांश्चिद्विदुरधिगमनीतिस्थपुटिता  
 यदन्त्या मीमांसा श्रुतिशिखरतत्त्वं व्यवृणुत ।  
 तदादौ गाथाभिः मुनिरधिकविंशाभिरिह नः  
 कृती सारग्राहं व्यतरदिह संगृह्य कृपया ॥ ४ ॥

Sloka 1 4

Special significance of the first and second  
decads of the First century:

The Sage (*Satakopa*), out of his compassion, has expounded for us clearly the subtle import of the *Mimamsa Sastra* - the *Vedanta* - as under :

First decad - 1st 6 hymns interpret the first chapter of the *Vedanta* (Counting 16 feet; and four parts).

First decad : 9th to 11th hymns interpret the second chapter.

Second decad - 1st 9 hymns interpret the third chapter.

Second decad - 10th & 11th hymns interpret the fourth chapter.

[Note : This is *not* mentioned in the *Tatparya Ratnavali*-see Slokas 11 and 12 giving the import of Decads (1) & (2)]

परत्त्वाद्यैरित्थं परिचरणसक्तो गुणगणैः

प्रभुं सेवायोग्यं प्रथमशतके वीक्ष्य वरदम् ।

तमेव स्वात्यर्थप्रियमथ च भोक्तुं व्यवसितो

वरेण्यत्वं तस्य प्रथमवरणीयं प्रथयति ॥ ५ ॥

Sloka 1 5

Sequence of thought in centuries I & II

Gazing at Lord Varada, the Sage (*Satakopa*), has clarified in the first century of his hymns that the Lord with the attributes of Supremacy (Paramo-

untcy) and other glories manifold, dear to the hearts of the devotees, is the only Person worthy to be cherished. Then, resolving to enjoy that Lord alone, most dear to him, the Sage, in the second century of his hymns, first sets out the special excellence and charm of the Lord !

द्वितीयेऽतिक्लेशक्षणविरहमुत्तुङ्गललितं  
 मिळत्सर्वास्वादं व्यसनशमनं स्वाप्तिमुदितम् ।  
 स्ववैमुख्यत्रस्तं स्वजनसुहृदं मुक्तिरसदं  
 स्वकैङ्कर्योद्देश्यं सुभगसविधस्थं निरविशत् ॥ ६ ॥

Sloka : 6

The import of the second century:

Even a moment's parting from the Lord is quite  
 unbearable ;  
 He is at once paramount and sociable ;  
 To those that come unto Him, He is the bestower of  
 everything delicious ;  
 He drives away all grief and pain ;  
 In union with His devotees, He Himself finds  
 delight ;  
 And greatly fears desertion by His votaries ;  
 He has ever at heart the welfare of those that  
 cherish Him ;  
 He is the bestower of infinite Bliss – Liberation !  
 He is worthy and ready to accept all service from us !  
 For this, He is present at many a hallowed Shrine !  
 —This is the gist of the second century.

(Note: Compare Sloka 33 of the *Tatparya Ratnavali*)

उपायत्वैकान्तं प्रथममिह सेव्यत्वमुदितं  
 ततश्चाप्राप्यत्वैपयिकमतिभोम्यत्वमवदत् ।  
 द्वयं तत्स्वासाधारण तनु विशिष्टस्य गणयन्  
 तृतीये विश्वेशं शुभसुभगरूपं कथयति ॥ ७ ॥

Sloka : 7

Sequence of thought in centuries I, II & III

As the Lord is worthy to be cherished and served  
 by us,  
 He is the sole means for our liberation ; as  
 He is most enjoyable, He is the End to be attained  
 too ;  
 Having clarified this, in the first century of his  
 hymns,  
 the Sage next declared that these two attributes could  
 befit only the Lord with a charming personality.  
 In the third century, the Sage proceeds to expatiate  
 on the glorious form of the Lord of the Universe !

अनीदृक्सौन्दर्यं तनुविहितसर्गादिसुभगं  
 स्वसेवार्थाकारं प्रगुणवपुषं मोहनतनुम् ।  
 अपश्यह्यभ्यार्चविभवमतिदास्यावह तनुं  
 सदा दृश्यं स्तुत्याकृतिमघविरुद्धाकृतिमिह ॥ ८ ॥

Sloka : 8

The Import of the third century,

The Lord is beauteous beyond compare !  
 Out of His Form emerges, the Universe, which it  
 ever saves ! (Isn't it His alone ?)

Of His own volition, He is present at hallowed spots  
 (like the *Venkata Hill*), easy for devotees to adore !  
 Everything (sentient and insentient) forms His body—  
 Its charm ravishes the hearts (of the devotees) !  
 In the form of *Icons*, He is most easy to worship !  
 That form makes the beholder, a willing bondsman !  
 It is ever a fresh source of delight and cause of  
 praise !

That itself would wipe away all sins !  
 —Thus exclaims the Sage in his third century.

(Note : Compare Sloka 44 of the *Tatparya Ratnavali*)

श्रियः कान्तोऽनन्तः शुभतनुविशिष्टः फलमसौ  
 फलावाप्तेः हेतुः स्वयमिति च निर्द्वयं शतकैः ।  
 इदानीं बुद्धिस्थ क्रमत इह युक्त्या मुनिवरः  
 फलत्वं तस्यैव द्रढयति तदन्येषु विमुखः ॥ ९ ॥

Sloka: 9

Sequence of thought in the first four centuries :

The Sage has expounded in the first three centuries of  
 his hymns that the Lord, Consort of *Sri*, with  
 glorious  
 and beneficent attributes manifold, and with a  
 charming  
 personality, is both the means and the goal, for all ;  
 believing that this would have been firmly grasped in  
 the mind of his listeners, reiterates in the fourth  
 century, that Lord is the great Fruit of our endea-  
 vours ; indeed, the Sage is indifferent to all else !

स्थिरैश्वर्यं तुर्यं सहजबहुभोग्यं निरविशत्  
 मिथः श्लिष्टं क्लेशावह सहितं तुल्यं निजजनम् ।  
 कृतार्थी कुर्वन्तं प्रणयिभिषजं सद्बहुगुणं  
 स्वहेयस्वापेक्ष्यं स्वमतफलमुच्चैः स्ववगतम् ॥ १० ॥

Sloka : 10

### The Import of the Fourth Century :

In this century, *Satakopa* proclaims the Supremacy  
 of the

Lord, by pointing to the following attributes :—

His imperishable riches, being the natural repository  
 of all things truly enjoyable, which by association  
 with Him, become the cause of pain, during

separation

from Him ; His fulfilling the desires of His devotees ;  
 His being the physician to all those that cherish Him ;  
 His being the store-house of all beneficent qualities  
 (ready to pour out in a flood) ; His preventing the

devotees

from hankering after joys that He does not approve,  
 He Himself

being all the ends of life ; in short, His being the

Fount of

Bliss infinite !

(Note: Compare Sloka 58 of the *Tatparya Ratnavali*.)

उपायत्वं यत्तत्प्रथमशतकेऽभाव्यत विभोः

अनन्योपायस्तद्द्रढयति परं पञ्चमं मुखैः ।

निरीहः तत्रादौ निरवधिकनिर्हेतुक दया-

सरित्स्त्रोतः पद्मं शरणयति नाथस्य चरणम् ॥ ११ ॥

Sloka : 11

### Sequence of thought in the ten centuries :

The Sage (*Satakopa*) declared well in the first century  
that the Lord Himself was the Means of salvation  
for us.

This aspect is reiterated and established securely  
in the 5th  
to 10th centuries; In the beginning, he expounds  
that the  
Lord Himself is the bestower of the Bliss Supernal.  
Then

the Sage seeks refuge in the Feet of the Lord,  
blossoming  
like a Lotus in the stream of the Lord's compassion,  
flowing boundless, and of its own volition.

(Note : Compare Sloka 6 of the *Tatparya Ratnavali*.)

दयानिघ्नं भक्तैरघविमथनं प्रेमजनकं  
जगद्रक्षादीक्षं स्मृतिजुषमहंभाव विषयम् ।  
शरण्यं दीनानां स्वरसकृत दास्याम्युपगमं  
प्रचख्यौ तं प्राप्तं प्रशकनकृतं पञ्चमशते ॥ १२ ॥

Sloka : 12

### The Import of the 5th century:

In this century, the Sage recounts his personal  
experience of the Lord :—

He is the Fount of infinite compassion ;

even His devotees rid us of all sin ;  
He generates in us great love for Himself ;  
He the devoted protector of the worlds, lets us  
cherish in our memory *consciously*, His glorious  
Form, delighting all our senses ;  
He is the only sure Refuge to the lowly and the lost ;  
His service is ever a source of delight to His  
votaries ;  
He is near us, here and there, easy to adore ;  
when our mind and heart flag, He revives them !

(Note : Compare Sloka 69 of the *Tatparya Ratnavali*)

अनाद्यानन्तस्वरसकरुणा कन्दजनितः ।

**प्रणेतुर्व्यापारः प्रयदनविपाकार्ह उदितः ।**

तमाचार्योपज्ञं चिरविरहितस्वात्मघटन-

स्फुरच्छक्तिं षष्ठे मुनिरशरणो याति शरणम् ॥ १३ ॥

**Sloka : 13**

### Sequence of thought in the 5th and 6th centuries

In the fifth century, the Sage declared that the Lord, without a beginning or end, out of His own compassion, generates in His votaries, the taste for relishing Him, and leads them to the path of *surrender*. Realising that Lord has the power to gather unto Himself the devotee long separated from Him, through the Grace of the *Acharya, Satakopa*, who has no other Refuge, surrenders himself to the Lord;- this is affirmed in the 6th century.



गुरुद्वारीपेयंस्वयमभिगतं वैरिघटकं

चरित्रैः कर्षन्तं परविघटनं स्वान्वितहरम् ।

निदानं धृत्यादेर्घटकवशभूतिद्वं(य)मगात्

अनर्हद्वैघटयं त्वविकलशरण्यस्थितिमिह ॥ १४ ॥

Sloka : 14

The import of the 6th century

Through the grace of the Acharyas, the Lord will  
 come to us of His own accord ;  
 He is the great reconciler of all things opposite ;  
 The stories of His marvellous acts charm the hearts  
 of His devotees, tear them away from their kith  
 and kin, and make them lose the sense of "I" and  
 "Mine" ;  
 When our heart flags, He infuses zeal and courage ;  
 He is the Lord of *Vaikunta* and all other worlds,  
 beside ;  
 He routs out all sense of unworthiness !  
 Possessing infinite gracious attributes, He is worthy  
 of our Surrender and easily accessible too !  
 This is the gist of the sixth century.

(Note : Compare Sloka 80 of the *Tatparya Ratnavali*)

तद्वेद्यं पष्ठान्तं विहितं सविशेषं प्रपदनः

फलालाभात् खिन्नः त्वरितहृदयः सप्तमशते ।

अनिष्टोपन्यासप्रभृतिभिर्निष्टप्रशमने

स्वतः सिध्यच्छीलं प्रभुमभिमुखं संमुखयति ॥ १५ ॥

Sloka : 15

Sequence of thought in the 6th and 7th  
centuries :

Though *Satakopa* surrendered himself to the Lord in the proper way (as stated in the 6th century), yet, His grace eluded him ;

The Sage felt very miserable at this and pined for union with the Lord ; recounting all the unhappiness crowding upon him, he prays to the Lord to look on him with compassion (in the 7th century of his hymns).

सहन् शठयाशङ्कामुपशमितगर्हः प्रकटयन्  
स्वगोप्तृत्वं गुप्तिक्रममखिलजन्तुप्रणयिताम् ।  
श्रिताक्रन्दच्छेत्ता स्मरणविशदश्चित्रविभवः  
स्तुतौ युञ्जन् स्तोतृव्यसनजिददर्शि प्रभुरिह ॥ १६ ॥

Sloka : 16

The import of the 7th century :

The Lord is all-suffering ; He doesn't mind the doubt of desertion in His devotees ; He quietens their rising rancour ; He not only manifests His protection, but clarifies also the why and the how of it ; forsooth, He desires the conscious love of His votaries !

He wouldn't endure the distressing call of the  
faithful ;

He would rather give no chance for it !

The Lord of wondrous glory, visions Himself clear  
to the mind's eye of His adorers !

He Himself impels His devotees to utter words of praise, so as to remove all their sins (and misery too) !

This is the gist of the 7th century.

(Note : Compare Sloka 91 of the *Tatparya Ratnavali*)

अथानिष्टां पुंसां स्वयमुपजिहीर्षन्नपि विशुः  
तदिच्छां बाह्येषु प्रशमयिषुकामः क्रमवशात् ।  
निजेच्छासंसिद्धिर्त्रिविधचिद्वस्तुवितति-  
श्रितेच्छावैचित्रीवश इति वदत्यष्टमशते ॥ १७ ॥

Sloka : 17

Sequence of thought in the 7th and 8th centuries :

The Lord drives away the sorrows of His votaries, and step by step, weans them away from attachment to external objects—This was the burden of the songs in the 7th century. In the next century, the Sage declares that out of His own volition, the Lord directs the three-fold non-sentient things and the three-fold sentient beings as well, and subjects Himself in diverse ways to the wishes of His devotees.

दिदृक्षायां दृश्यः प्रभुरगणि निस्सङ्गसुलभः  
स्वविश्लेषैकं च श्रितहितपौष्कल्यविभवः ।  
अपेक्षासापेक्ष स्ववितरण सज्जो हृदि रतः  
स्वदास्यां तन्निष्ठां तदवधिमपीह प्रकटयन् ॥ १८ ॥

Sloka : 18

The import of the 8th century:

This is the Sage's exposition here :—

“The Lord appears before those that desire to  
 behold Him ;  
 Easy of access is He to those that have cut asunder  
 the allures of this world ;  
 He is ever sweet unto the devotees, even when they  
 pine away alone ;  
 His riches immeasurable are at the disposal of His  
 votaries ;  
 Awaiting only the excuse of a call from His adorers,  
 He keeps Himself ready to offer Himself unto them ;  
 Seated in their hearts, He is gushing with love ;  
 He makes clear unto them, their true function to be  
 steadfast in His servtce, culminating in service to  
 all devotees.

(Note : Compare Sloka 102 of the *Tatparya Ratnavali*)

अभीष्टं विश्वस्मिन्विषमफलकाङ्क्षिण्यविषमं ।  
 प्रयच्छन्तं दृष्ट्वा परमपुरुषार्थैकं रसिकः ।  
 निरस्तान्यापेक्षो निखिलजगदीशस्य नवमे  
 निदानं सिद्धीनां निरुपधिसुहृत्त्वं गणयति ॥ १९ ॥

Sloka : 19

Sequence of thought in the 8th and 9th  
 centuries :

Though the Lord offered all the pleasures that  
 the common folk hankered after, the Sage found his  
 natural and supreme delight, only in service to the

Lord. After setting out this experience in the 8th century, the Sage declares in the 9th century, that the Lord of all the Universe Himself is the primary cause for the fruition of all our efforts. He being the great Friend, of His own volition.

अभाव्येको बन्धुश्चिरकृतदयः शीलजलधिः

स्वसम्बन्धात् गोप्ता स्वगुणगरिमस्मारणपरः ।

अशक्योविस्मर्तुं घटकमुखविस्रम्भविषयान्

समुज्जानीः सिद्धयुन्मुखसमय इच्छन्नवसरः ॥ २० ॥

Sloka : 20

The Import of the 9th century,

The gist of the 9th century is as follows :—

The sole true kinsman for all ; of steadfast compas-  
sion ;

the ocean of all noble qualities ; the Lord of all ;  
inseparably bound with the *Jivas* ; ever their protec-  
tor !

making them remember oft His greatness and  
graciousness,

though really unforgettable ; who is attainable  
through

the grace and mediation of the *Acharyas* ;  
who is ever

held in embrace close, by *Lakshmi* ;

—this Lord awaits the opportuue moment to lead us  
to our goal of Bliss !

(Note: Compare Sloka 113 of the *Tatparya Ratnavali*)

उदन्तैरित्येवं निरुपधिकसौहार्दपिशुनैः

उदन्यामुद्वेलां उपजनितवन्तं निजपदे ।

त्रिवर्गातिक्रान्तस्थिरनगरघण्टापथगतेः

सहायीकुर्वाणः चरमशतके विन्दति मुनिः ॥ २१ ॥

Sloka : 21

Sequence of thought in the 9th and 10th  
centuries :

Having set out in the 9th century, that the Lord through His beneficent acts evidencing His great and voluntary love for the devotees, generates in them overwhelming devotion unto His feet, the Sage affirms in the last century, that the Lord is also the guide on the onward path to *Sri Vaikunta*, the abode of everlasting Bliss, beyond the three common ends of life.

गतिं व्यध्वक्लेशच्छिदमपद शङ्कास्पदरसं

भजद्भिः सुप्रापं विविधभजनप्रक्रियमिह ।

फले तीव्रोद्योगं स्वविषयकृतात्यादरमगात्

यदृच्छातुष्टं सत्सरणिमपुनर्जन्मसयुजम् ॥ २२ ॥

Sloka : 22

The Import of the 10th Century :

The Lord, the Refuge of all, the dispeller of all mischance, is sometimes doubted without cause, by His devotees—perhaps, he finds delight in provoking this feeling ; He is easily accessible to the votaries by diverse means ; He is very anxious to bring to

fruition the wishes of His adorers, to whom He is attached without sufficient cause; He leads them to the good path of Liberation and finally takes them unto Himself, beyond the pale of birth and death—Thus saith *Satakopa* in his last century.

(Note: Compare Sloka 124 of the *Tatparya Ratnavali*)

परं प्राप्यं पश्यन् परिचरणहेतुं विगणयन्  
परिष्कुर्वन्नाज्ञां अनितरशरण्यः शरणयन् ।  
अनिष्टप्रध्वंसप्रभृतिषु निदानं च कथयन्  
मुहुर्देवं लक्ष्म्यासहितमिह भेजे मुनिवरः ॥ २३ ॥

Sloka : 23

The experience of Nammalvar :

The great Sage realised that *Sriman Narayana* is the final goal of attainment, and hence worthy of our service ; then he explained clearly the Lord's commandments ; next, having no other refuge, he sought the Lord's "grace, oft reiterating that He is the primary cause for wiping out our misery and conferring benefactions—Finally, he himself attained unto the Lord, ever in union with *Lakshmi*.

(Note: Compare Slokas 125, 126 and 127 of the *Tatparya Ratnavali*).

पुरा शोकः श्लोकोऽभवदिति नयादित्युपनिषत्  
मुनेः पुण्यश्लोकादजनि परभक्तेःपरिणतिः ।  
व्यपोह्य स्वं भावं हरिचरणसन्तानकलिकां  
अविक्षत् योगी यस्तनुमतनुकारुण्यविवशः ॥ २४ ॥

Sloka : 24

## The Genesis of Tiruvoimozhi :

Out of the surging pity (*soka*) of *Valmiki*, gushed forth *Slokas* (of the *Ramayana*), they say; likewise, out of the supreme devotion of the Sage (*Satakopa*) of hallowed glory, streamed this *Tamil Upanishad*, (called “*Thiruvoimozhi*”). This *Yogi* let himself be overwhelmed by the boundless compassion of the Lord, lost all thought of self, centered on Him, and in the end, attained the Lord’s Feet, tender like the shoot of the *Kalpaka Tree*!

(Note: compare Slokas 126 and 130 of the *Tatparya Ratnavali*).

सतामित्थं सारं द्रमिडनिगमस्यान्वकथयत्  
 बहूनां विद्यानां बहुमतिपदं वेङ्कटपतिः ।  
 दिशासौधश्रेणीदृढघटित जैत्रध्वजपटी-  
 परामर्शभ्रश्यत्प्रतिमतनिराबाधनिगमः ॥ २५ ॥

Sloka : 25

## The Epilogue :

For the benefit of the righteous, this work summarising the import of the *Tamil Veda*-(*Dramido-panishad Sara*;) has been composed by *Venkatapathi* well-versed in many a branch of learning, and held in great esteem on this account. The banners of his victory (over other disputants and poets) fly aloft from the rows of high mansions in every quarter; their swelling movement shatters all antagonistic



philosophies; thus he has helped to keep intact the glory of the *Vedas*, pure and undefiled!

(Note: Compare Slokas 129 and 130 of the *Tatparya Ratnavali*)

मनुव्यासप्राचेतसपरिषद्दर्हा कचिदियं

सुधार्सिक्तासूक्तिः स्वयमुदयमन्विच्छति जने ।

निरुन्ध्युः के विन्ध्याचलविकटसन्ध्यानटजटा-

परिभ्रान्तापङ्गोरुपरियदि गङ्गा निपतति ॥ २६ ॥

Sloka : 26

This fair composition, drenched in nectar, is fit to be heard in an assembly of the great sages, *Manu*, *Vyasa* and *Valmiki*; but it has set store by, and itself sought for its source and flow, a simple man (viz. the author). This is his great good fortune! At twilight, in the matted tresses of the dancing *Nataraja*, broad like the *Vindhya* mountain, the waters of the *Ganga* are whirled back and forth; if then, that stream chances to fall on the head of a lame man somewhere, and flow onward, who could prevent it?

(Note : This Sloka appears in the *Subhashitha Neevi* also—(Sloka 133)—First publication of the Vedanta Desika Research Society, Madras (1972).

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

Sloka : 15

Sequence of thought in the 6th and 7th  
centuries :

Though *Satakopa* surrendered himself to the Lord in the proper way (as stated in the 6th century), yet, His grace eluded him ;

The Sage felt very miserable at this and pined for union with the Lord ; recounting all the unhappiness crowding upon him, he prays to the Lord to look on him with compassion (in the 7th century of his hymns).

सहन् शठयाशङ्का मुपशमितगर्हः प्रकटयन्  
स्वगोप्तृत्वं गुप्तिक्रममखिलजन्तुप्रणयिताम् ।  
श्रिताक्रन्दच्छेत्ता स्मरणविशदश्चित्रविभवः  
स्तुतौ युञ्जन् स्तोतृव्यसनजिददर्शि प्रभुरिह ॥ १६ ॥

Sloka : 16

The import of the 7th century :

The Lord is all-suffering ; He doesn't mind the doubt of desertion in His devotees ; He quietens their rising rancour ; He not only manifests His protection, but clarifies also the why and the how of it ; forsooth, He desires the conscious love of His votaries !

He wouldn't endure the distressing call of the  
faithful ;

He would rather give no chance for it !

The Lord of wondrous glory, visions Himself clear  
to the mind's eye of His adorers !

He Himself impels His devotees to utter words of praise, so as to remove all their sins (and misery too)!

This is the gist of the 7th century.

(Note : Compare Sloka 91 of the *Tatparya Ratnavali*)

अथानिष्टां पुंसां स्वयमुपजिहीर्षन्नपि विभुः  
तदिच्छां बाह्येषु प्रशमयिषुकामः क्रमवशात् ।  
निजेच्छासंसिद्धिर्त्रिविधचिदचिद्वस्तुवितति-  
श्रितेच्छावैचित्रीवश इति वदत्यष्टमशते ॥ १७ ॥

Sloka : 17

Sequence of thought in the 7th and 8th centuries :

The Lord drives away the sorrows of His votaries, and step by step, weans them away from attachment to external objects—This was the burden of the songs in the 7th century. In the next century, the Sage declares that out of His own volition, the Lord directs the three-fold non-sentient things and the three-fold sentient beings as well, and subjects Himself in diverse ways to the wishes of His devotees.

दिदक्षायां दृश्यः प्रभुरगणि निस्सङ्गसुलभः  
स्वविश्लेषैकं च श्रितहितपौष्कल्यविभवः ।  
अपेक्षासापेक्ष स्ववितरण सज्जो हृदि रतः  
स्वदास्यां तन्निष्ठां तदवधिमपीह प्रकटयन् ॥ १८ ॥

**Sloka : 18**

### The import of the 8th century:

**This is the Sage's exposition here :—**

[illegible]

(Note : Compare Sloka 102 of the *Tatparya Ratnavali*)

अभीष्टं विश्वस्मिन्विषमफलकाङ्क्षिण्यविषमं ।  
 प्रयच्छन्तं दृष्ट्वा परमपुरुषार्थैक रसिकः ।  
 निरस्तान्यापेक्षो निखिलजगदीशस्य नवमे  
 निदानं सिद्धीनां निरुपधिसुहृत्त्वं गणयति ॥ १९ ॥

**Sloka : 19**

**Sequence of thought In the 8th and 9th centuries :**

Though the Lord offered all the pleasures that the common folk hankered after, the Sage found his natural and supreme delight, only in service to the

Lord. After setting out this experience in the 8th century, the Sage declares in the 9th century, that the Lord of all the Universe Himself is the primary cause for the fruition of all our efforts. He being the great Friend, of His own volition.

अभान्येको बन्धुश्चिरकृतदयः शीलजलधिः

स्वसम्बन्धात् गोप्ता स्वगुणगरिमस्मारणपरः ।

अशक्योविस्मर्तुं घटकमुखविस्रम्भविषयान्

समुज्जानीः सिद्ध्युन्मुखसमय इच्छन्नवसरः ॥ २० ॥

Sloka : 20

The Import of the 9th century,

The gist of the 9th century is as follows :—

The sole true kinsman for all ; of steadfast compas-  
sion ;

the ocean of all noble qualities ; the Lord of all ;  
inseparably bound with the *Jivas* ; ever their protec-  
tor !

making them remember oft His greatness and  
graciousness,

though really unforgettable ; who is attainable  
through

the grace and mediation of the *Acharyas* ;  
who is ever

held in embrace close, by *Lakshmi* ;

—this Lord awaits the opportuue moment to lead us  
to our goal of Bliss !

(Note: Compare Sloka 113 of the *Tatparya Ratnavali*)

उदन्तैरित्येवं निरुपधिकसौहार्दपिशुनैः

उदन्यामुद्वेलां उपजनितवन्तं निजपदे ।

त्रिवर्गातिक्रान्तस्थिरनगरघण्टापथगतेः

सहायीकुर्वाणः चरमशतके विन्दति मुनिः ॥ २१ ॥

Sloka : 21

Sequence of thought in the 9th and 10th  
centuries :

Having set out in the 9th century, that the Lord through His beneficent acts evidencing His great and voluntary love for the devotees, generates in them overwhelming devotion unto His feet, the Sage affirms in the last century, that the Lord is also the guide on the onward path to *Sri Vaikunta*, the abode of everlasting Bliss, beyond the three common ends of life.

गतिं व्यध्वक्लेशच्छिदमपद शङ्कास्पदरसं

भजद्भिः सुप्रापं विविधभजनप्रक्रियमिह ।

फले तीव्रोद्योगं स्वविषयकृतात्यादरमगात्

यदृच्छातुष्टं सत्सरणिमपुनर्जन्मसयुजम् ॥ २२ ॥

Sloka : 22

The Import of the 10th Century :

The Lord, the Refuge of all, the dispeller of all mischance, is sometimes doubted without cause, by His devotees—perhaps, he finds delight in provoking this feeling ; He is easily accessible to the votaries by diverse means ; He is very anxious to bring to

fruition the wishes of His adorers, to whom He is attached without sufficient cause; He leads them to the good path of Liberation and finally takes them unto Himself, beyond the pale of birth and death—Thus saith *Satakopa* in his last century.

(Note: Compare Sloka 124 of the *Tatparya Ratnavali*)

परं प्राप्यं पश्यन् परिचरणहेतुं विगणयन्  
 परिष्कुर्वन्नाज्ञां अनितरशरण्यः शरणयन् ।  
 अनिष्टप्रच्वंसप्रभृतिषु निदानं च कथयन्  
 मुहुर्देवं लक्ष्म्यासहितमिह भेजे मुनिवरः ॥ २३ ॥

Sloka : 23

The experience of Nammalvar :

The great Sage realised that *Sriman Narayana* is the final goal of attainment, and hence worthy of our service ; then he explained clearly the Lord's commandments ; next, having no other refuge, he sought the Lord's grace, oft reiterating that He is the primary cause for wiping out our misery and conferring benefactions—Finally, he himself attained unto the Lord, ever in union with *Lakshmi*.

(Note: Compare Slokas 125, 126 and 127 of the *Tatparya Ratnavali*).

पुरा शोकः श्लोकोऽभवदिति नयादित्युपनिषत्  
 मुनेः पुण्यश्लोकादजनि परभक्तेःपरिणतिः ।  
 व्यपोह्य स्वं भावं हरिचरणसन्तानकलिकां  
 अविक्षत् योगी यस्तनुमतनुकारुण्यविवशः ॥ २४ ॥

Sloka : 24

## The Genesis of Tiruvmozhi :

Out of the surging pity (*soka*) of *Valmiki*, gushed forth *Slokas* (of the *Ramayana*), they say; likewise, out of the supreme devotion of the Sage (*Satakopa*) of hallowed glory, streamed this *Tamil Upanishad*, (called “*Thiruvoimozhi*”). This *Yogi* let himself be overwhelmed by the boundless compassion of the Lord, lost all thought of self, centered on Him, and in the end, attained the Lord’s Feet, tender like the shoot of the *Kalpaka Tree*!

(*Note: compare Slokas 126 and 130 of the Tatparya Ratnavali*).

सतामित्थं सारं द्रमिडनिगमस्यान्वकथयत्  
 बहूनां विद्यानां बहुमतिपदं वेङ्कटपतिः ।  
 दिशासौधश्रेणीदृढघटित जैत्रध्वजपटी-  
 परामर्शभ्रश्यत्प्रतिमतनिराबाधनिगमः ॥ २५ ॥

Sloka : 25

## The Epilogue :

For the benefit of the righteous, this work summarising the import of the *Tamil Veda*-(*Dramido-panishad Sara*;) has been composed by *Venkatapathi* well-versed in many a branch of learning, and held in great esteem on this account. The banners of his victory (over other disputants and poets) fly aloft from the rows of high mansions in every quarter; their swelling movement shatters all antagonistic



philosophies; thus he has helped to keep intact the glory of the *Vedas*, pure and undefiled!

(Note: Compare Slokas 129 and 130 of the *Tatparya Ratnavali*)

मनुव्यासप्राचेतसपरिषद्दहा कचिदियं

सुधासिक्तासूक्तिः स्वयमुदयमन्विच्छति जने ।

निरुन्ध्युः के विन्ध्याचलविकटसन्ध्यानटजटा-

परिभ्रान्तापङ्गोरुपरियदि गङ्गा निपतति ॥ २६ ॥

Sloka : 26

This fair composition, drenched in nectar, is fit to be heard in an assembly of the great sages, *Manu*, *Vyasa* and *Valmiki*; but it has set store by, and itself sought for its source and flow, a simple man (viz. the author). This is his great good fortune! At twilight, in the matted tresses of the dancing *Nataraja*, broad like the *Vindhya* mountain, the waters of the *Ganga* are whirled back and forth; if then, that stream chances to fall on the head of a lame man somewhere, and flow onward, who could prevent it?

(Note : This Sloka appears in the *Subhashitha Neevi* also—(Sloka 133)—First publication of the Vedanta Desika Research Society, Madras (1972).

कवितार्किकसिंहाय कल्याणगुणशालिने ।

श्रीमते वेङ्कटेशाय वेदान्तगुरवे नमः ॥

## APPENDIX

### BRIDAL MYSTICISM - NAMMAZHVAR

By Prof. P. N. SRINIVASACHARI

*Principal of Pachiappa's College, Madras.*

Nammazhvar, the super-mystic of Sri Vaishnavism, was a born philosopher-saint. He was, however, so much enchanted by the bewitching Beauty of Sri Krishna that he became a bridal mystic. It was a change in spite of himself from the contemplation on the Transcendental Bliss beyond and the immanence of the Indwelling Self, the super-essence or *Brahmasvarupa* to the love of the Incarnational Beauty and the Gopi-like God-intoxication of *Krishnaprema*. From *Brahmajnana* of the philosopher to *atmamohana* or *prema* of the feminine mystic is a transition from introspection to intense emotional expression without giving up the philosophic background. The Azhvar *nayika* drawn by the personal Beauty of the *avatar* and *arca* longs for the embrace of Divine love (*bahya samslesa*) and her *prema* in its intensity becomes an infatuation or *bhrama*. Aesthetic mysticism has its own charm owing to the artistic blending of spirituality and sensuousness or the soul and form of love.

*Bhagavat kama* as bridal love is different in kind from *visaya kama* as *kama* is really no middle term between the two. *Srngararasa* or erotic joy is contrasted with *Brahmarasa* or the bliss of Brahman. The Azhvar *nayika* is free from the taint of *kama* and carnality. But owing to her aesthetic bent of mind as a poet mystic, she is specially susceptible even to the physical attractions of the Divine Enchanter, Sri Krishna, whose sole artful design is to ravish the soul out of every trance of fleshly feeling. As *Manmatha Manmatha*, He outeros Eros himself by His Beauty and does not merely suppress him physically as the ascetic *Madana Dahana*. It is in this context of poetic philosophy that the bridal mysticism of Nammazhvar with his mystic instinct for the receptivity, responsiveness and mutualness of

feminine love is to be understood and it is distinguishable from the merely poetic or philosophic experiences of other mystics.

*Tiruvaimozhi* is the spiritual outpouring of Nammazhvar and is a song of songs, as it is, as the Azhvar himself says, sung by God Himself through His mode as both the poet and poetry (VII. 9). Supersensuous beauty is invested with a name and form which appeal to the heart and give it more delight than dialectic thinking on the nameless and formless One Beyond. With his *jnana* as Divine wisdom and *prema* or *bhakti* transformed into God-intoxication, he is seized with a desire to contact Him even physically as Love concretised in *arca* as the reservoir of Divinity.

Gifted with the highest imaginative art of lyric poesy, the Azhvar *nayika* is blessed with the Beatific vision of the Beloved and he sees Him face to face (*bahya samslesa*) and is filled with rapture. He is immersed in the sea of delight and the whole soul and its overt sensation and form melt into the orison of love. The sense of separateness is the joy of the unitive life. *Samslesa* is the life of the Lover in the love of the beloved. The *Mayin* as the soul Enchanter enters into the inner being of the beloved and enjoys it as ever-creative Aravamudu (V. viii. 10) and the orison of union is ineffable and fecunditive. The Tamil word '*aravamadu*' is significant and sweet and is unique in mystic language. While sense enjoyment is exciting and exhausting, Aravamudu, the joy of Divine contact, expresses the inexpressible joy which is satisfaction without satiety (II. iii. 1). The bride feels that it is sweeter than honey and ambrosia (I. vi. 6) and that it cannot be measured hedonistically (II. vi. 8) and yet she seeks to describe the boundless joy in which she is immersed; eternity is contracted and crowded into a moment. In V. 10, the Azhvar *nayika* revels in the *maya* of *Krishnalila* in Brindavan when *kalyan* as the Divine cowherd boy with the flute in His rosy lips steals butter, shares it with His mates, and is enchained by the mother for His thievish pranks; He draws it merrily from place to place

and then enacts other miracles of love. The thought of His accessibility or *saulabhya* (I. iii. 1) transports the Azhvar and he is lost in a trance lasting for six months. VII. 7 expresses in moving terms his gratitude for this act of grace, by which the *Mayan* in his own cunning way stole away his heart. Even dissembling love is accepted as true devotion (V. 1). The gift of grace makes him forget his self. Love is reciprocal and reversible; it is give and take, self-gift and self-fulfilment. Al! that Love is and has, He gives and all that the beloved is and has, she gives. He is her soul and she is His soul (IV. iii. 8); her self-feeling is swallowed up in the gift and is enriched. The unitive joy of *samslesa* exceeds all hedonistic joys even of *svarga* and the peace of *kaivalya* which passes understanding. It cannot be defined or divided as it is one increasing Divine deliciousness in which what are actually enjoyed, recollected and anticipated are fused into one indivisible intuition; then thought is dissolved in enjoyment. It transcends the imperfect joys of prayer and praise due to the faith in God as the Father in Heaven or Providence who gives us food and provides for our earthly wants or *artha*. In *samslesa*, there is no commerce with God or fear of hell as it is communion with the Inner Immortal Self of the self.

The joys of *bahya samslesa* with its visions and voices are only an intimation of eternal bliss and are not therefore enduring. But the *Mayin* as the maker of souls seeks to turn the Azhvar's vision inward by playing the game of hide and seek. *Vislesa* is spiritual as it is a process of negation by fulfilment in which *Bhagavat kama* is purified by *vairagya* or by freeing the mind from every trace of *kama*. Gopi-love was purified in this way when the Divine Love left the Gopis and sent word from Mathura that true love is spiritual and inward and not the *bahya* love of physical beauty. Infatuation with Krishna *vigraha* is no doubt irresistible, but is not essential to true love or *antaranga bhakti* which alone has eternal value. The Azhvar *nayika* was mad after the beauty of *arca* though she knew that Divinity is also Indwelling Love and is eternal in

and beyond the temporal. The *vislesa* mood is designed to draw the Azhvar from the plane of *lila* to that of the eternal or the *nitya* in the school of suffering love. The agonies of separation described by him in *Tiruvaimozhi* and *Tiruviruttam* have a moving power rarely met with, even in Hindu bridal mysticism including that of Andal and Tirumangai Azhvar and it has its own devotional and philosophic value.

In *vislesa*, the joy of orison or union is swept away abruptly and is followed by the woes of divine withdrawal and separation. While *samslesa* is the spring-time of love, *vislesa* is the desolation of winter. It is the period of privation, blankness and despair. It may be psychologically analysed in general as the ascending stages of distress, depression, despondency and defiance with their own bodily expression and the psychic manifestation of thought, feeling and will and it is more varied and richer than that of Tirumangai Azhvar. The colour and glow of life with its graces fade away; life becomes dark and dreary. The body loses its weight and becomes a dead weight and the bracelets slip down. She spends sleepless days and nights and tears flow down 'the cheeks in torrential profusion (VII. ii. 1). There is tremor with trembling all over the body. Even the mind and the sense organs pine away (III. 8), she sighs and sobs, weeps and wails, groans and cries in utter anguish. The limbs cease to function followed by fainting and unconsciousness and the body remains like a log of wood. Oppressed by the *thought* of separateness or the divided life, her mind is plunged in gloom and is emptied of all content. This results in the *feeling* of utter distress and agony. The *will* is completely paralysed and it becomes passive, impotent and inert. Spiritual distress is more intense than what is expressed through the mind-body as it is soul-sickness leading to soul-torture. The Azhvar is overpowered by the sense of unworthiness and sinfulness which ends in remorse and prayer for forgiveness. By utter self-naughting and with the feeling of her nothingness, she surrenders herself to His mercy. The Mayan could not resist the Azhvar's call of love and claim for

reunion and in the samslesa that followed each rushed into the arms of the other and was lost in ecstasy. The Azhvar nayika was again lost in the moha of bahya samslesa and the Mayan suddenly disappeared. The distress due to vislesa this time deepened into depression bordering on despondency. The anguish due to abandonment shook the soul to its very depths and the dark night set in. The shades of night fell fast and it was wrapped in utter darkness and all persons sank into sleep. The cows returned home, but there was no Cowherd. The bride alone was awake in the awful night bemoaning her forlorn condition. In her desperation she thought of suicide like Sita (V. iv. 3.) and then recollected that she had no life or will of her own as the Lord alone was her life and sustenance. Kannan is the only food, drink and delight of the soul (VI. 7) but her sou - hunger and thirst are not satisfied by the cunning Krishna. The *maya* or the game of hide and seek can be known only by knowing the *Mayin* or the player of the game (VII. v. 9). He is a thief who has stolen away her heart (II. 4) but the cruel and callous Krishna cannot escape the irresistible call of love (II. 6). The tormenter is, however, elusive as usual and the *nayika* unable to give vent to her state of torment, portrays the tragedy of love's labour lost dramatically in the guise of the mother and messengers. In the words of the mother she sighs for Him day and night (IV. ii. 9). She has lost her colour and glow (VI. 6). Her friends report to the mother the details of her God - intoxication (VI. 8). Her heart melts like wax and lac (II. iv. 4). In her Divine madness, she embraces burning wind and fire thinking they are *Param-jyotis* and seeks the sea as her blue-coloured Love (IV. iv. 3). The mother in the mood of a medical materialist thinks that her madness is due to hysteria or possession by evil spirits (IV. 6) and seeks to remedy the disease by propitiating them with the offer of flesh and toddy. But Divine possession is not possession by evil spirits as there is really no middle term between the two. Spiritual malady can only be spiritually cured. She asks the mother to see with her eyes (V. v. 2). She sends messages of her forlorn state to the Beloved through the cloud and birds

like the swan and the cuckoo. The sky has His blue colour. The bee drinks the Divine ambrosia. The cuckoo coos and woos Him. The parrot repeats His name. The skylark soars towards Heaven. The cows run after the Cowherd. The swans are spotless like lilies. Nature itself shines in His light and reflects His glory. They are thus fit to plead for her and say that her sin is not so sinful as to forfeit His mercy (I. iv. 1) and that the maid is mad after the *Mayan* (VI. 1) and that her life is His (IV. 5). She seeks His forgiveness by absolute self-surrender to His feet (VI. x. 10). Even Nature shows her sympathy and the trees melt with pity (VI. v. 4). In her excessive God-intoxication she imitates Him with all his cosmic glory and sakti as Tirumurti (V. 6). When there is no response to her irrepressible and yearning love, the mood of the bride changes from despondency to defiance. She takes the offensive and resorts to the ultimatum of madal like Tirumangai Azhvar. She gives up modesty and fear of public opinion and openly denounces Him for His cruel desertion (V. 3). But her feminine love reasserts itself and the mood changes from reprisal to remorse and longing for reunion. Every trace of self-feeling or egoity is now uprooted. The nayaki is wearied of earthly life with its fleeting joys and woes; she spurns physical love as a perishing pleasure and a dream and longs for eternal bliss. She sends the message of her soaring love through the sky-lark to the Eternal One beyond and her longing knows no earthly measure. No honest God could resist such unearthly love, certainly not the Lord of mystic love who is more soul-hungry than the God-hungry Azhvar. At long last the two unite for ever and he is immersed in ecstasy. Even then the philosophic Azhvar feels that the ecstasy of union may be a mere hallucination (VIII. vii. 3). The doubt is dispelled by the experience of the bliss of Divine communion and the stability of union is assured (VIII. 9 and 10). The philosophic side of his mysticism is the spiritual quest of the atman beyond the mind-body for the Paramatman and union with Him.

# SELECT OPINION

## VISHVESHVARANAND INDOLOGICAL JOURNAL

**HAMSASANDESA OF VEDANTA DESIKA**, Sanskrit com. by MM Ranga Chariar, Notes and Tr. by N. V. Desika Chariar and Ranga Ayengar. Vedanta Desika Research Society, 7, Sarojini St., Madras- 17, 1973. Pp. xvi, 280, li; Pl. 2. Rs. 30.

We had the occasion to review, in an earlier number of this Journal, 10 (1972) 193-94, *Yamuna's Agamapramanya* published by the newly started Vedanta Desika Research Society, Madras. The Society has now started a Homage to Vedanta Desika's Series, with Desika's Subhashitanivi as its first number. We have before us the second number of the Series, being the Hamsasandesa of the savant. The plot of the poem is interposed in the Ramayana story in the context where the lovelorn Rama is waiting for the monkey hordes to march against Lanka to destroy Ravana and rescue Sita who is imprisoned there. Remembering Sita's threat to take her life, if succour did not reach her in a month and fearing possible longer delay, Rama sends a message of hope to Sita through a Hamsa (swan). Following Kalidasa's Meghaduta, Rama describes, in 110 verses couched in flowing mandakranta metre, the path to be taken by the swan and the means of recognising Sita in captivity and also indicates the message to be conveyed. The religious fervour, philosophic bent and geographical knowledge, not to speak of the poetic skill, of the author are apparent throughout the poem.

The present publication is a reprint of the well-known 1903 - Madras edition of the work which, besides the text, carried an elaborate Sanskrit commentary by a contemporary Sanskrit scholar, an Introduction, a prose Translation and Notes, both useful for College students, and a very eloquent English rendering in blank verse. The additions in the present



publication are a 'Preface to this new edition' by K. V. Soundararajan and 'A survey of Hamsa Sandesa' by A. V. Gopalachariar, both of which add to the utility of the edition. However, the 'Preface to this new edition' is no 'preface' at all. Rather, it is a literary criticism of the poem in depth, which can be appreciated only when one has read through the entire text and digested it with the help of the translation and much other reference material. For this reason, this piece would be enjoyed better if placed at the end of the volume, under an altered title.

The book is neatly printed and well got-up. It is to be hoped that with the collaboration of scholar-editors and the liberal patronage of the enlightened public, the Society will be enabled to fulfil its objective, viz., to give a new orientation to the study and popularisation of the works of Vedanta Desika.

K. V. SARMA

